THE KINGS TOWRE

And

TRIVMPHANT ARCH OF LONDON.

A Sermon preached at PAVLS *Crosse, Auguſt.* 5. 1622.

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THE KINGS TOWRE, AND Triumphant Arch of LONDON.

Turris ſalutum Regis ſui.

2. Sam. 22. 51.

He is the Towre of ſaluation for his King.

THIS day [a] (ſaid our Sauiour of another propheſie) *is this Scripture fulfilled in your eares.* [b] *This day is a day of good tydings, and we hold our peace.* (ſaid the Lepers.) Not ſo you, who, being ſilent, ſpeake;

a *Luc.*4.21

b 2.*Reg.*7. 9.

and your Liueries seeme to proclayme some great deliuerance. [c] *Saluation* seemes *this day come to your house*: nay, the House and *Towre of saluation* came this day to *the King*, then in the House of Traitors: and we are here assembled in *his* house, to praise *him*, who was not onely *a Towre of saluation to his King*, but of confusion to his enemies: [d] *With the pure, thou wilt shew thy selfe pure, & cum peruerso peruerteris*, vers. 27. As the *Towre of Siloam* [e] *vpon those eighteene Inhabitants of Hierusalem*, or the *Wall of Aphek* [f] *on the Aramites*: so did this *Tower* fall on the Traitors, *& *incendium ruinâ extinxit*, and buried them, and their fire, fetcht from Hell, in the ruines.

[c] *Luc.19.9.*

[d] *Vers.27. b.f.*

[e] *Luc.13.4.*

[f] *1.Reg.20. 30.*

* *Salust.Cat.*

The many profits of festiuall institutions and solemnities.

This day is the two-and-twentieth Anniuersarie of that deliuerance from *Gowries* conspiracie. Whereof we obserue the festiuall-solemnitie, that the time it selfe may be a Text, to quicken our Memorie; Memorie may awaken Consideration; Consideration may excite Admiration; Admiration might incite

incite Thankfulneſſe; Thankfulneſſe may ſwell into extaticall Iubilees of joyes §, *Te Deum's, Hallelujah's*, in the beſt habit of our Bodies and Soules, to bee a glimpſe and taſte of Heauen it ſelfe. This is the true nature of a feaſt, to be a repreſentatiue Heauen: as Saint Bernard; *Nihil ita propriè in terris repræſentat cæleſtis habitationis ſtatum, ſicut alacritas laudantium Deum.* A feaſt is the lay-mans Hiſtorie, the Witneſſe of Times, Light of Truth, Life of Memorie, Miſtreſſe of Life: whereby our *Fides* hath a kinde of *vides*, our hopes haue cheerfull taſtes of happineſſe, and (like *Dauid*) from the paſſed, argues to future Deliuerances. Loue, thus feaſted, feaſts againe; entertayning GOD, with praiſes; his *King*, with more obſeruance and alleageance; fellow-ſubjects, with mutuall duties; and the needie, with *charitable beneficence*; which was alwayes wont to bee an inuited Gueſt at feaſts, and principall ingredient of thankfulneſſe.

§ *Deut.16. 11, 14. Neh.8.9.*

1. Sam.17. 37.

Eſth.5.12.

Such feaſts, GOD and good Gouer-

nours appointed in the Law; as those of *Moses* declare; with the addition of Temporarie, in [h] *Dauids* fetching home the Arke, *Salomons* [i] consecrating the Temple: or Anniuersarie, as [k] *Mordecai's* lots, and *Maccabees* [l] dedication. Ioy made *Dauid* [m] not goe, but *dance before the Arke:* and his tongue here speaks not Sentences, but tuneth Songs, [n] *verba carminis hujus.* Wherein, if ioyfull thankfulnesse hath made vs to lift vp our simpler, to a more festiuall, and oratorian, style, let no [o] *Michol* scoffe. *(It is before the Lord, therefore will I play before the Lord)* nor impute it to selfe-conceited arrogance, or King-pleasing flatterie; that, Fellonie; this, Treason; both, in this place, also Sacrilege. *It* [p] *is holy ground*, where *we must put off* such *shooes.*

If the sonne of *Crœsus*, a Heathen, being dumbe, spake, to obtayne the deliuerie of a King; shall not dumbe *Zacharie* [q] open his mouth, with a *Benedictus*, for deliuerie obtayned? Ordinarie words for ordinarie things, actions

h 2. *Sam.* 6. 19.
i 1. *Reg.* 8. 65.
k *Esth.* 9. 17.
l 1. *Macc.* 4. 56.
m 2 *Sam.* 6. 14.
n *Vers.* 1. *b. c.*
o 2. *Sam.* 6. 21.
p *Exod.* 3. 5.
Herod. l. 1.
q *Luc.* 1. 68.

ons and times: the higheſt are due for the higheſt, and for him that is [r] *higher then the higheſt*, euen ordinance (if we had it) to reſound *the Tower of ſaluations for his* KING. *Open* [ſ] *thou my lips, O Lord, and my mouth ſhall ſhew and ſing thy praiſe.* And while [t] *I ſpeake of the things, which I haue made touching the King, let my tongue be the pen of a readie Writer.*

r *Eccleſ.* 5. 8.

ſ *Pſal.* 51. 15.

t *Pſal.* 45. 1.

Theſe words are the cloſe, and paſſionate *Epiphonema* of this ἐπίνικιον, or triumphant ſong of *Dauid*, in this place, and againe, in the eighteenth Pſalme, repeated, to ſhew the neceſſitie of his thankfulneſſe for *full deliuerance from Saul* [u] *and all his enemies:* wherein he hath ſtrayned his inuention to ſo high a note, that the beſts Poets (my beſt Reaſon, being Iudge) come not neere his deſcriptions of Perils, of Majeſtie, of magnificent deliuerie, victorie, triumph: but in a ſmall plot, what needes a long ſuruey? At once he ſpeaketh al in this clauſe, HE IS A TOWRE OF SALVATION FOR HIS KING; a

u *Verſ.* 1. *b.* 6.

Theſis applyed to the *Hypotheſis*, *Dauid and his ſeede for euer*, in the words following.

The words of our Text are, in the originall, * three; in the Engliſh, ſix; *Towre of ſaluation for his King*; which yeeld ſo many ſteps (like thoſe [u] of *Salomons throne*) to our conſideration. For [H E I S] in the beginning is not expreſſed, and yet is the expreſſure of the Text; is inviſible, and withall the life and *ſoule* of the whole. Once; [H E I S] is ſet vpon the Throne, and dwells *in light* [y] *inacceſſible*, as the Lord on the top [z] of *Iacobs ladder*: it is enough for *Angels*, and Men, Miniſters, and Hearers, to aſcend and deſcend the ſix ſteps; which are, firſt, *Deliuerance*, *Omnimodam ſalutem*, (*Trem.*) or *magnificans*, in the vulgar: ſecondly, not *ſalutem*, but *ſalutes*; *magnificans ſalutes*: good Diuinitie, whatſoeuer be the Gtammar-nicetie. Hee is magnificent in his deliueries, multiplieth ſaluations, and maketh them as many, as great. The word muſt exceede rule, (*Pluralia rarò Pubes*

atq;

* מגדיל ישועות מלכו

u 1. Reg. 10. 19.

y 1. Tim. 6. 16.

z Gen. 28. 13.

1.

2.

atq; ſalus) if it expreſſe his ſuperexceeding ſaluations, which doth not deliuer alone, but exalt; as a King, which to his pardon addeth new Charters of Honours, Lands, Offices. Or elſe, againſt ſuch an Enemie, ſuch a World, ſuch a Hell of Enemies, little and few deliuerances were not deliuerance: it requires *magnificans ſalutes*, magnificent, munificent ſaluations, as our vulgar Engliſh readeth, *Great proſperitie giueth he*, not great deliuerance alone. Thirdly, this alſo is not enough, hee giues not, *He is the ſaluation*, in his ſupereſſentiall eſſence (or ſaluations in the pluralitie of perſons, as 2. *Sam.* 7. 23. *Dij iuerunt ad redimendum*; a myſteric of the Trinitie) ſaluation in the abſtract. But (fourthly) becauſe our eyes cannot looke on ſuch ſuperſubſiſting perfection immediately, therefore (as he, which got a Kingdome by ſeeing the Sunne firſt, looked not to the Eaſt, but to a high tower in the Weſt, which his riſing beames firſt ſaluted: ſo) for the heauenly Kingdome, is this abſtract made

3.

4.

Herodot.

made concrete to vs, in the metaphore
4. of a *Towre*, *Turris ſalutum*: in this reſemblance may wee *ſee the ſaluation of God* (*qui ſcrutatur majeſtatem, opprimetur à gloria*) which otherwiſe would dazzle and blinde our prying, ſtaring eyes.

And though GOD be a *Towre* to all,
5. yet (fiftly) moſt of all, to the Flowre of
6. all, *Tobis*, his peculiar. And, laſtly, that *the King* may bee a Treaſurie and *Towre of ſaluation* to others, *He*, who is good to all, *is a Towre of ſaluation* to the Towre of all his, *the King*. *Turris ſalutum Regis ſui*, *Hee is a Towre of ſaluation for his King*. Aboue this Towre is onely the croſſe, immenſitie, and eternitie: *Super Imperatorem non eſt niſi Deus, qui fecit Imperatorem. Quantus Deus, qui deos facit?*

Thus for the aſcent of our Text. The latitude of it (*latum mandatum tuum*
c Pſal. 119. 96. *nimis*, c ſaith the Pſalmiſt) is from Hieruſalem to London, from *Dauid*, to all *Kings*, yea, from *Zion* to the worlds end; Firſt and literally to *Dauid and his ſeede:*

ſeede: the whole hiſtorie of *Dauid*, in the two books of *Samuel*, and the firſt of *Chronicles*, this Pſalme, twice repeated, with others, are Commentaries of the Text, for his perſon: as the reſt of the Bible-hiſtorie, for his ſeede. Wee ſhould powre water into the Sea, and abuſe your patience, to expatiate at large in this ſenſe. Secondly, this is true in myſticall *Dauid*, our King, that is, *Chriſt*, and his ſeede, all Chriſtians; who, together with him, are not *the ſeedes* [d], *as many, but the ſeede, as one*; one Vine, one Temple, one new Man, one Chriſt. And in this ſenſe wee will firſt handle it aſcending-wiſe, and after that, come to a third application, deſcending this *Scala cœli*, to *Kings*, the *Dauids* of their Countries, eſpecially Chriſtian Kings, the Heads of the Tribes of *Iſrael*, *His Kings*, ouer *His* People, moſt eſpecially This King ouer This People, whom *the* GOD *of Iacob* long preſerue, *The defender of the Faith*. This indeed is moſt proper to the day: and therefore in the other ſenſe (fertile enough

d *Gal.*3.16 *Io.*15.1. *Ep.*2.15.21 1.*Cor.*12. 12.

enough for many Sermons) we will be more ſparing, then otherwiſe wee would; in the little Map of this Text, beholding our Catholike Commons, and Chriſtian Immunities, the rather to incite vs to obſerue the *Royall Prerogatiue* in the laſt place, for which the Text was choſen, *Verbum dici, in die ſuo.*

Firſt, *Hee is a towre of ſaluation*, that is, *giueth great deliuerance* to vs all, as to *his Kings.* IESVS giueth *Ieſhuah noth*, that is, is named *Sauiour*, e *becauſe hee ſaueth his people (his Kings) from their ſinnes.* For God is the entitie and immenſitie of Goodneſſe, Greatneſſe, Bleſſedneſſe! which in fellowſhip with him, we enioy; f *In thy light, ſhall wee ſee light*; g *in thy preſence is fulneſſe of ioy, &c.* h *But your iniquities* (ſaith Iſayah) *haue ſeparated betweene you and your God, and your ſinnes haue hid his face from you.* Neither can any ſeparate our ſinnes, (theſe Separaters of vs from God;) euery Creature owing all it is, hath, can, to the Creatour, i in whom, by

e *Matt.1.21*

f *Pſ.36.9.*
g *Pſ.16.11.*
h *Iſa.59.2.*

i *Ro.11.36.*
Reu.4.11.

by whom, and for whom, it is, and was created: And therefore hee which had made man [k] *after Gods Image*, made himselfe after mans Image, to free vs from that Image of the [l] *old man*, and [m] *old Serpent*, which sinne had portrayed in our soules and body throughout. [n] *He was made sinne for vs, that we might bee made the righteousnesse of God in him.*

k Gen. 1. 27

l Eph. 4. 22.

m Reu. 12. 9

n 2. Cor. 5. 21.

In sinne are foure things; the fault, [o] ἡ δὲ ἁμαρτία ἐστὶν ἡ ἀνομία, [p] *The strength of sinne is the Law*, thereby broken, and taking hold of the forfeiture; Secondly, *Reatus*, the guilt, which is a *Latitat*, Out-lawrie, Witte of Rebellion, an Arrest out of all Courts, which our owne consciences will and shal execute. The third is *macula*, whereby the Sinner, as a selfe-prisoner vnder the arrest of Conscience, is cast in Irons, and further polluted and intangled in the cords and corruption of his owne sinne, the old remayning and new Actions and Indictments, as new sores breaking out, are entred against him

o 1. Ioh. 3. 4

p 1. Cor. 15. 56.

him euery day: The fourth is *Pœna*, the finall punishment and curse, q *Ite maledicti*. O the miseries of that Sinner, easeleſſe, endleſſe, remedileſſe, where he ſhall euer be dying, and his death neuer be dead. How ſweet were ſaluation to ſuch an apprehenſion? and how ſweete is he, that preuents the apprehenſion with deliuerance? *Bleſſed* r *is the man, whoſe wickedneſſe* (culpa) *is forgiuen, and whoſe ſinne* (reatus) *is couered*; which hath a *Superſedeas* from Suite, from Arreſts, a Protection. Yea, *bleſſed is the man, to whom the Lord doth not impute iniquitie* (giues a pardon, *quoad pœnam*) *and in whoſe ſpirit there is no guile*; the *macula* is *emaculata*, and hee is now in another predicament; s *Beati immaculati in via.*

q *Mat.*25. 41.

r *Pſ.*32.1,2

s *Pſ.*119.1.

The deliuerance from ſinne deliuereth from Hell, Death, the Deuill, and all Actions and Suits betwixt God and the Soule; deliuereth t from *the power of darkneſſe, and tranſlateth into the Kingdome of his deare Sonne, the Sauiour* u *of his people from their ſinnes*: who

t *Col.*1.13.

u *Mat.*1.21

now

now, *remoto prohibente*, doth ſecondly, *exaltare*, addes new Priuiledges, and becomes a *ſecond Adam*, the Authour, by Regeneration, of a new life to vs, not onely *giuing great deliuerance to his King*, [x] *waſhing vs in his blood* from our ſinnes, and by his death, crucifying this death in vs, that ſinne may neither be imputed to vs, nor reigne in vs, but adding *great proſperitie*, by his Spirit and the vertue of his Reſurrection animating, actuating, and formalizing vs into one Myſticall Bodie with himſelfe, renewing vs into a new Creature, and transforming vs, by his Word and Spirit, into the image and likeneſſe of himſelfe: that as by carnall generation, wee haue receiued humane nature and corruption, which is the putting on of the old man, from the firſt *Adam*: ſo by ſpirituall Regeneration, from the ſecond, wee may put on the new man, and *be made* (as *Peter* [y] calleth it) *partakers of the Diuine Nature*; that *we may not liue* (ſaith [z] Saint *Paul*) *but hee may liue in vs*; whereby *wee are* [a] *fleſh of his*

x *Reu.1.5.*

2.*Co.3.vlt.*

Rom.5.vlt.

y 2.*Pet.1.4.*
z *Gal.2.20.*

a *Eph.5.30*

his flesh, and bone of his bone; and because he liues, wee shall liue also, a life begun in grace, and growing into endlesse glory; when our vile bodies shall be made like the Firmament, shine as the Starres, like the Sun in his brightnesse, yea, like the Son of Righteousnes himselfe, shalbe made like his owne glorious bodie, and with their revnited spirits, in eternall societie of Saints and Angels, shall enioy [b] *fulnesse of ioy at his right hand, and pleasures for euermore.*

Dan.12. Ph.3.vlt.

b Ps.16.11.

And will he neglect, in a miserable Wardship, his Sonnes and Heires No; [c] *Godlinesse hath the promises of this life, and that which is to come.* Our Text saith, *magnificans salutes, hee giueth great deliuerance and great prosperitie both*; great prosperitie, in bodie and soule both; and both in this life, and that which is to come both. And [d] *He that hath giuen vs his owne Sonne, how shall hee, but with him* (the Heire of all things) *giue vs all things?* all which wee can see, or heare, or conceiue, nay more then all these [e] *hath God prepared for*

c 1.Tim.4.8

d Rom.8.32

e 1.Cor.2.9.

for them, that loue him. He is DEVS *ad ſalutes* (ſaith *Dauid*) which he expounderh by [f] *leading captiuitie captiue, receiuing gifts for men, and loading vs with benefits*, euen to a *Selah*, a note aboue *Ela*, the higheſt tune of our Song, of our conceit. So (*Ion.*2.9.) *Ieſhugnathah, ſaluations of the Lord*, which the *Grammarians* obſerue, *cum duobus ſignis fœmininis, Tau & He, ad augendum ſenſum, ſalus & ſalus.* Euen as they note alſo on the word, *Aſhre* (*bleſſed*) that it is both abſtract and plurall, to ſhew the perfection of beatitudes, which God giueth, which is, *ſecretis malis omnibus cumulata bonorum complectio*: ſuch is *Ieſhugnoth* heere, a deliuerance from all euils, and ſecondly, an exaltation to all good. He is *Magnificans ſalutes*; his name, in both, is wonderful; wonderful great, wonderfull many are his ſaluations. *Wee* [g] *were ſtrangers and forreiners*; hee hath made vs by his ſaluations, free of the *heauenly Hieruſalem*, *Citizens with the Saints*, yea, *and of the houſhold of* GOD; his Domeſticks and Seruants in ordinarie; which the Queene of *She-*

[f] *Pſ.*68.18.

[g] *Eph.*2.19.

be applauded in *Salomon's* ſeruants, h *Bleſſed are thy men, that ſtand in thy preſence, and heare thy wiſdome.* i *But a greater, then* Salomon, *is heere*; and heere, in his preſence are you aſſembled, to heare his wiſedome to ſaluation. But of ſeruants, ſome are Slaues, and Tenants in villainage: he hath exalted vs aboue the name of ſeruants; k *henceforth* (ſaith hee) *I will call you friends.* Friends in Alliance and Conſanguinitie, are more then friends: but, ſaith he, of ſuch, l *Loe heere my Brother, my Siſter, my Mother*: loe heere, *euen they, which heare his word and doe it.* Yea, but *Amor deſcendit*: true; in vs, it is weake in the aſcending and collaterall lines: but heere is alſo a deſcent; m *Loe heere am I, and the children, which thou haſt giuen me.* Children! ſweet pledges; other ſelues! but yet one is the Heire, and Gauell-kind-tenure weakeneth the greateſt Inheritance. Not ſo heere, all are Heires, all haue all, and are *haredes ex aſſe*: the Inheritance is a tranſcendent beyond the

h 1.Ki.10.8
i Mat.12.42
k Joh.15.15
l Mat 12.49
m Heb.2.13

the Predicaments of ſubſtance & quantitie too, and therefore indiuiſible, [n] *the Inheritance of the Saints in light*, which, as the light is communicable, without diminution, as well to millions of millions, as to two or three beholders. *Son* and [o] *heire of God, coheire with Chriſt!* is there a ſweeter name? yea, *the loue of women* is prouerbiall; the Wife in the boſome ſometimes gets a Monopoly, and this intereeding Moone eccliptſeth the Sun's light to his deareſt Progenie: Be it ſo, yet this alſo is ours; he [p] *hath eſpouſed vs to him for euer.* How doth hee himſelfe ſing his *Amoretti*, if not *Epithalamion*, his loues, in that Song of Songs? how did hee put on our nature, in his Incarnation, to woo vs? and put it off (as it were) in his Paſſion, to winne vs? Yea, the Deuill's [q] *skin for skin*, and Wife *for life*, lyeth not heere; hee hath made vs of [r] *his fleſh and bone*, and one with himſelfe, in myſticall vnitie; and, in more then miraculous charitie, hath not cut off the member for the head, but hath per-

n *Col.* 1.12.

o *Rom.* 1.17

p *Hoſ.* 2.19

p *Iob.* 2.4.

permitted, committed, the head to die for the members: [f] *hee died for our sinnes, he rose againe for our iustification:* he [t] *ascended to giue gifts vnto vs*; and [u] *is set downe at the right hand of* GOD, to make intercession, for vs sinners, to take possession, for vs mortals, [x] *in his fathers house*, where *are many mansions*, that [y] *whereas he is, we may be also.*

The third obseruation is, that he is not onely a Sauiour in deliuerance, and prosperitie, but *Salus*, *saluation.* Of the Iudges it is said, [z] *Dedisti eis saluatores. Obadiah* saith of Ministers, *by whom yee beleeue*, * *Ascendent saluatores:* and they were *men of Belial*, which denyed this to the King, [a] *How shall this man saue vs?* and wee are bidde [b] *saue our selues*, *Act.* 2. These saue as Instruments, but originally [c] *Saluation is the Lords*, as essentially as Deitie, [d] *I, euen I, am the* LORD, *and beside mee there is no Sauiour.* He is *Salutare*, [e] *Inhilemus Deo salutari nostro*, the sunne of saluation; yea, in another extent, he is *salus*, [f] *Hee is my light, and my saluation*

[f] Rom. 4. 25
[t] Psal. 68. 18.
[u] Heb 1. 3.
[x] Ioh. 14. 2.
[y] Ioh. 17. 24.
[z] Neh. 9. 27.
* Obad. verse. 21.
1. Cor. 3. 5.
[a] 1. Sam. 10. 27.
[b] Act. 2. 40.
[c] Psal. 3. 9.
[d] Isa. 43. 11
[e] Psal. 95. 1
[f] Psal. 27. 1

uation. g *Say vnto my ſoule, I am thy ſaluation.* He is (as *Tremellius* readeth it) *omnimoda ſalus*; *Alijs, dimenſa*; *huic, immenſa ſalus*; Others ſaue imperfectly, as This *ſaluation*, ſauiour, pleaſeth to impart; ſometimes, and ſome perſons, in ſome meaſure, in ſome manner, and ſoone are at ſome end of their ſauing: yea, the King heere needeth *a Towre of ſaluation* for himſelfe. But He is *Saluation* it ſelfe, infinitly perfect, perfectly infinite, *totus, tota ſalus*, the *Alpha* & *Omega*, ſpring and ſea, center and circumference of *ſaluation.* h *In him it pleaſed the Father, that all fulneſſe ſhould dwell, euen* i *the fulneſſe of the Godhead bodily:* k *Neither is there ſaluation in any other.* The Virgin, whom ſome ſalute *Saluatrix*, beginneth her *Magnificat*, with God, *my ſauiour:* hee is *magnificans ſalutes*, he is *magnifica ſalus. Factus* l *eſt mihi in ſalutem*, ſaith *Dauid* twice in the 118. Pſalme; moſt properly, for m *Verbum caro factum eſt, The Word*, which is ſuperſubſiſting ſaluation, *was made fleſh*, did aſſume in-

g *Pſal.* 35.3

h *Col.* 1.19.

i *Col.* 2.9.

k *Act.* 4.12

l *Pſal.* 118. 14, 21.

m *Ioh.* 1.14

to personall subsistence the humane nature, and, *factus est in salutem*, is become saluation, by comming in the flesh. And thus this inaccessible abstract is made a sensible concrete, a treasurie of saluation, his manhood being the cisterne, into which the *waters* [n] *of saluation* euer flow, and ouerflow from the immense fountaine of the Deitie, and by the Word and Spirit, are, as by conduits, from that cisterne, conueyed to our Faith, and wee *out* [o] *of his fulnesse receiue grace for grace* who is *salus* and *salus*, saluation and saluation, [p] *grace and glorie*. IESVS is this *Ieshugnoth*, Physician and Physike too, our Redeemer and Sauiour; yea, our saluation and redemption, the price which was payed for vs; [q] *in his stripes wee are healed*, there is *liberatie*; and [r] *to me to liue is Christ*: [s] *I liue not, but he liueth in mee*; There is *grace, the first* part of exaltation: And [t] *the Lambe is the Temple, Sunne, and light of that Citie:* and all the *sealed and saued*, innumerable numbers, crie [u] *Saluation*

n Isa.12.3.
o Ioh.1.16.
p Psal.84, 11,
q Isa.53.5.
r Phil.1.21
s Gal.2.20.
t Reu.21. 22,
u Reu.7.10

to

to our God, which ſitteth vpon the throne, and vnto the Lambe; this is the *ſecond part* of exaltation, our ſuperexaltation καθ' ὑπερβολὴν εἰς ὑπερβολήν: *Dedit ſe in meritum, dabit ſe in præmium*; Hee gaue himſelfe to buy vs, hee will giue himſelfe to crowne vs. Nothing elſe could ſaue from infinite euill of ſinne, and therefore [x] *he was made ſinne for vs*, to ſaue *his people from their ſinnes*; was betrayed to his enemies, to deliuer vs from ours, & [y] *exinaniuit ſe* (or as *Tertullian* readeth it, *exhauſit*, as *Beza*, *ex Omni, ſeipſum ad nihil redegit*) to exalt vs: and is therefore exalted, that hee may *be* [z] *made vnto vs wiſedome, righteouſneſſe, iuſtification, redemption:* Once; hee is [a] *all in all*; which Saint *Paul* makes the ſtate of ſaluation, *That God ſhall bee All in All.* O [c] *the height, the bredth, the depth, the length, O the loue, the ſaluation of Christ, that paſſeth knowledge!* but, oh the height, the bredth, the depth, the length, the ſinne of man, that paſſeth knowledge! ſome ſo careles, as to neglect it, as the carnall

Bern.

x 2. Cor. 5. 21.

y Phil. 2. 7.

z 1. Cor. 1.

a Col. 3.

b 1. Cor. 15.

c Epheſ. 3. 18.

worldling; and ſome ſo wilfully wicked, that they reiect it, as the obdurate ſinner; and ſome ſo giuen to Numeration, Addition, Multiplication, and Diuiſion, of and among *Sauiours*, and *Sauioureſſes*, that this ſaluation is not an abſtract, but a diſtract; they make a ſubtraction and fraction (almoſt, a cipher) of it. And * *ipſa ſi cupiat Salus ſeruare prorſus non poteſt hanc familiam*, may be ſaid of them, d *which obſerue lying vanities, and forſake their owne mercy.* For e *Saluation is the Lords*, and ſaluation it ſelfe, f *O Hieruſalem, Hieruſalem, how oft would I, and yee would not?* no more, then *a Towre of ſaluation* ſaueth ſtraglers.

* Plaut. & Ter. Adelph

d Ion.2.8.

e Ion.2.9.

f Mat.23. 37.

The fourth obſeruation, *Turris ſalutum*. g *Wiſedome hath built her houſe, and hewen her ſeuen Pillars.* Nay, wiſedome was built a houſe, and in the incarnation aſſumed humanitie, *the Temple of Deitie*, ſo called h by himſelfe. Towre and Temple, both Metaphors deſigning him, that is both ſtrong, and holy; the ſeuen Pillars are i *ſeptem lumina*,

g Prou.9.1

h Ioh.2.21.

i Reu.5.6.

mina, ſeptem cornua, ſeuen ſpirits, [k] *the ſpirit not by meaſure.*

Man is a ſenſitiue creature, and hath nothing *in intellectu, quod non prius in ſenſu:* and therefore God (as the Parent, that liſpeth to teach the Infant) ſtoopeth to our infirmities, as in the Sacraments, (which are viſible words) ſo in the figures and myſticall allegories of the Law, [l] ἅτινά ἐστιν ἀλληγορούμενα; [m] Ταῦτα δὲ πάντα τύποι: and in the parables, and metaphors of the Goſpell, ſpirituall things are put in ſenſible habites, that wee may ſee (at leaſt) [n] *his hinder parts,* and may [o] *taſt, how ſweet the Lord is,* that [p] *Chriſt may bee euidently ſet forth, and (as it were) among vs crucified,* and we may at once [q] *both heare, and ſee, and handle the Word of life.* To ſenſuall Man, nothing more ſenſible and playne, nothing more piercing and powerfull, nothing more pleaſing and inſinuating, nothing more ſetling and memorable, nothing more accommodate to common vſe, then heauenly things in borrowed liueries

k *Iob.* 3.34

The manifold vſe of Scripture metaphors.

l *Gal.* 4.24.

m 1. *Cor.* 10.11.

n *Exod.* 33.23.

o *Pſal.* 34.8.

p *Gal.* 3.1.

q 1. *Ioh.* 1.1

of

of metaphoricall ſpeech, whereby wee may finde monitors and inſtructers in and from all our affaires; and not at Church alone, but in our houſes; yea, our houſes and Churches themſelues may preach edification, as that word, as this text are witneſſes. For *our houſes are* (ſay ſome) *our Caſtles*; I am ſure, Caſtles and Towres are houſes, ſpacious and ſpecious houſes [r] *for the honour of the King, and for the houſe of the Kingdome.* This *migdol* is [ſ] *magdil, magnificans*, a magnificent houſe, ſuch hee hath built the World, a publike houſe, and common hall to all mankind naturally; where heauen is the roofe; the various clouds, * *verſatilia laquearia*; the Sunne, the day-light; the Moone and Starres, night-lamps; the ſeuerall regions, ſeuerall roomes; * the beames of his chambers are laid in the waters; the earth, the floore; the ſea, a mote; the ſurface of the earth, an embroydered carpet; the fruits, prouiſion; riuers, woods, ſands, deſarts, and other partition of Countries,

r Dan. 4. 30

ſ Pſal. 18. 50.

1.

* Seneca de luxu Rom.

* Pſalm. 104. 3.

tries, partition-walls; winds, raynes, meteors, wild beasts, and creatures, are game for bodie and mind; the tamer beasts, fishes, fowles, naturall slaues, and houshold-seruants; the worlds riches are *lauta supellex*, our houshold furniture. He hath made *Thee* also an house, a magnificent house, and [t] *wee dwell in houses of clay*, but *materiam superauit opus*. This bodie is a naturall * house to the soule: the armes, and legs, as out-houses; the bellie, breast, and head, as three courts of this goodly Palace; the bellie or lower court, as offices; the breast, as the hall, great-chamber, presence, chappell, where the heart receiues and performes her seruices; the head or third court is a naturall Towre of this Palace, mounted on a Mount, another Citie in this Citie of Man, a Capitoll at least, a Senate-house, or Councell-chamber, a Microcosme, of the Microcosme, a Heauen to this litle Earth, and abridgement both of the greater and lesse Worlds. This house is [u] *fearefully and won-*

[t] *Iob.* 4. 19.

2.

* See of this the authors *Pilgrim*, c. 5, 6, 7.

[u] *Luc.* 139. 14.

wonderfully made, where euery Roome is animated, liuing, mooning, and both roome to receiue, and officer to act and performe all things; seeth those that come to see it; heareth the hearers, and speaketh to the speakers.

But as the Fox deales with the Badger, defiling his new-built house; and making him to forsake it: so hath the Deuill breathed his venom, and left his filthy, Foxie, *Harpie*-excrements in vs, that now it is become [z] *the Palace of the strong man armed: but a stronger then he, hath come*, and become *a Towre of saluation*, and, by taking the infirmities, repayred the ruines and breaches of this house, caused by the fall, and rebuilt it on himselfe *for the habitation of God by the Spirit*. Hee made himselfe a *Towre*, to make vs a *Temple*, and [y] *spirituall house of liuing stones, to offer sacrifices to God, acceptable by Iesus Christ*: and hee made himselfe a Temple, to make vs Towres, [z] *against which the gates* of a contrarie Towre (the force and Forts) *of Hell should not preuaile*.

3. z Luc. 11. 21.

4.

5. *Eph. 2. vlt.

y 1. Pet. 2. 5.

z Matt. 16. 18.

And

And though ſome part of this Towre muſt haue a fall, yet is it for an euerlaſting reparation, and [a] *wee know* (ſaith Saint *Paul*) *that if our earthly houſe of this Tabernacle bee diſſolued, wee haue a building of God, a houſe not made with hands, eternall in the Heauens.* A houſe *now*, nay, not a houſe of precious Matter, but of *Earth*; nor that as God made it, but as we haue marr'd it, *Ours (ſed male dum recitas, incipit eſſe tuus)* no, not worthy the name of a houſe, but a Tabernacle, and that (not which may, but) which muſt be *diſſolued*, is alway in diſſolution: *Wee haue a building of God a houſe, not made with hands, eternall in the Heauens:* for a Tabernacle, a *building*; for ours, a building *of God*; for earthly, *Heauenly*; for this in diſſolution, an *eternall* houſe: and this is the ſupernaturall houſe of glorie. Of this *naturall* houſe in the creation (to omit that *common Hall* of the world) of the *diabolicall*, in the fall, *ſpirituall* in grace, *ſupernaturall* in glorie, and of that *diuine* houſe, or *Towre of ſaluation*, which Chriſt

a 2. Cor. 5. 1.

Martial.

6

7. Christ made, and was made, for vs, that *symbolical* house of *Salomons* Temple, and *Moses* Tabernacle did giue instructions, as also of that *supercelestiall*

8. house, [b] *into which*, that is, *into the true heauens Christ, our high Priest, is entred through the veile of his flesh, to appeare in the presence of God for vs*, and to be an

b *Hebr.* 9. 24.

9. euerlasting House and Temple, a *super-superceleſtiall* house to vs. These three Courts of the Tabernacle represented, *the first*, *Nature*, which must be mortified and cleansed, as the Lauer, and Altar signified; the *second* Court, the *new man*, or state of grace; in that, was, in this is the golden *Lampe* of Faith, the *shew-bread-table* of charitie; and the *golden Altar* of perfume before the veile, the hope of the Saints, now saiuing and *entring into that, which is within the veile, whither the fore-runner is for vs entred, euen Iesus*, not into the Holies made with hands, the figures of the true, but into *heauen it selfe*: where [d] *Aarons rod, blossoming from a drie sticke*, sheweth *the* [e] *resurrection of these drie*

The curtaines of the Tabernacle drawne, and her mysteries vnueiled.

c *Hebr.* 6. 19, 20.

d *Num.* 17. 8.
e *Ezech.* 37. 10.

drie bones; [f] *the pot of lasting Manna*, foode of eternitie; the *Cherubim*, angelicall societie; the [g] *Tables*, *written by Gods finger*, perfect sanctitie; the *Oracle*, fulnesse of illumination. None, but Priests, might enter the former; none, but the high Priest, this, to shew, that none but [h] *Kings and Priests to God* are in actuall state of grace; none, but Christ, is ordinarily yet admitted to *fulnesse* * of glorie. This *naturall* house is *magnificent*; yea, when it is *diabolicall*, it is called a *Palace*; when *spirituall*, a *Temple for God*; when *celestiall*, a *building of God*. Of God was that *symbolicall*; with God is the *supercelestiall*; and that *diuine*, in the Incarnation, and now *super-supercelestiall* in Glorification, is *with God, and is God*. All magnificent houses! When God himselfe is the house and building, it must needes bee beyond all names of magnificence: and so wee haue it here, *He is the Towre of saluation*.

f Hebr. 9. 4, 5.

g Exod. 32. 16.

h Reu. 1. 6.

*Reu. 6. 10.

Hearken you that loue buildings; here is a house readie-built, to bee sold,

to

to be given: *Wherefore is there a price in the hand of the foole, to buy wisdome, and he hath no heart*, to buy, to build, to edifie himselfe? How many build themselues out of doores? and how many are spued out of their owne houses, queasie with want of fire, as the Maister is with store of smoke? How many are racked and rent, with racked rents? How many fashion-mongers are afraid for the fashion, or are grieued to see their houses cut in fashion, when themselues could not? But this house is of best fashion, easiest price, hath all commodities of a house; yea, exceedes a *House*, it is a *Towre*; exceeds a Towre, it is a *Towre of saluation*; exceedes *saluation*, it is *of saluations*, *of royall saluations*. A Towre is a House of Houses: (*Pauperum tabernas*, said the Poet, *Regumq; turres:*) it is not onely a house for habitation, but *royall* for the King, and therefore is, or ought to be, spacious for circuit, specious for beautie, stately for situation, strong with fortification, rich with prouision, armed with

a Pro. 17. 16.

Horace.

with munition, guarded with ſouldiers, mounted with bulwarks, towred with turrets, battailed for out-looking artilerie, encloſed with ditches, pleaſant with walkes and gardens, terrible with vaults and priſons, commodious with mints and worke-houſes. Once, Nature and Art in Towres conſpire to procreate thoſe double Twinnes, Offence and defence, pleaſure and profit, riches and ſtrength, or (as the Text, *magnificans ſalutes*) magnificence and ſafetie. The Towre of this Citie is famous in moſt of theſe, but could not be a Towre of ſafetie to the King, when *Wat Tiler*, with a rabblement of Raſkalls, impoſed what they liſt; and from the King! and his Towre, fetcht the Archbiſhop (then Chancellour) *euen from the Altar*, and the Treaſurer, with others, and cut off their heads. So it may bee with this Towre, but not ſo with *the Towre of his King: Hee is a Towre of ſaluations for his King*, mounted on a Hil [k], *(no beaſt may come neere)* whoſe Matter is immateriall Simplici-

Tho. Walſing. hiſt. Angl. Ric. 2.

k *Exod. 19. 13. Heb. 12. 20.*

tie, whose Space is Immensitie, whose Ditch is Immutabilitie, whose Wall is Omnipotence, whose Situation is Eternitie, whose Architecture is Wisedome, whose Warders are Selfe-sufficience, whose Munition is Perfection, whose Prouision is Prouidence, whose Beautie is Glorie; Ordnance, his Word; Battlements, Omniscience, Turrets, Blessednesse; Bulwarkes, Iustice; Mints, Mercie; Windowes, Light of his Countenance; Gates, Grace; Walks, Loue; Garden, Ioy; and is not without his [l] *Tophet*, his Prison-vault; But what should I say more? hee is more then can be told by telling, or described by description: his *all* is I ϕ, and euery of these, are all of these. What will he not giue to that *man*, to that King, to whom he giues himselfe, *to bee a sonne of saluation for his King?*

[l] *Isa.* 30. 33.

[m] *Exod.* 3. 14.

And thus are we come to the first step [*for his*.] for there are ἄθεοι, [n] *without Christ, without hope, without God, in the World*: they are his, but hee is not theirs, *their God, their Saluation, their*

[n] *Eph.* 2. 12.

Towre;

Towre; but [o] *a consuming fire*, and they [p] *as stubble*. All things are his; Firſt, his creatures; [q] *for his wils ſake they are and were created*: Secondly, *His*, by conſeruation, preſerued by his goodneſſe; [r] *In him, we liue, moue, and haue our being*. Thirdly, *his*, by diſpoſition; [ſ] *may he not doe with his owne, what hee will*: the ſudden [*] *lightnings ſay to him*, Loe, wee are heere. Fourthly, *his*, in finall reference, [t] *all things are of him, and for him*. Fiftly, Chriſt hath other tenures, and kinds of right; as firſt, of Gift; Secondly, of Purchaſe; Thirdly, of Deſcent; all are borne in his Mannour. Fourthly, of Conqueſt; hee hath triumphed ouer [u] *the God of the World*. Fiftly, of Subiection, in Chriſtians, which profeſſe his Name in the Word and Sacraments, are his in externall profeſſion, are his Proper, his Seruants, Free-men, Friends, Kindred, Children, Heires, Spouſe, Members. All things are his in all they haue; but (ſaith Saint *Gregorie*) *Ipſe, ſibi ſemper ſimilis, diſſimiliter tangit diſſimilia*. The

o *Heb.*12. 29.
p *Iſa.*47.14
q *Reu.*4.11
r *Act.*17.28
ſ *Mat.*20. 15.
* *Iob* 34. 38.35.
t *Ro.*11.36.
u 2.*Cor.*4.4
*Greg. in Ez. h.*8.

Elements are his, in their imperfect existence; torpid things, in being; vegetables, in growing; sensitiues, in sense; Man, in reason, was his, till he did *insanire cum ratione*, and became, by sin, the Deuil's slaue; not onely dust now, but, by a fire from Hell, consumed into the ashes of himselfe. But *ex massa corrupta*, hee hath elected some to bee his, his peculiar, his Saints, his Kings, elected, predestinated, adopted, called, iustified, sanctified in his Sonne, who is naturally and eternally his, and we, in, by, and for him: and none, but the Spouse, may sing, [x] *I am my Welbeloued's, and my welbeloued is mine*, nor [y] *the new Song*, *Apoc.* 4. nor [z] *the Song of saluation*, *Apoc.* 7. but they, that *are sealed*, and haue [a] *this Seale*, *The Lord knoweth who are his*; which is all one with this, *A Towre of saluation to his.*

Sixtly, *His* what? *his King*! so before; so our Text. [b] *They are not all* Israel, *which are of* Israel, *nor all the seed of* Abraham, *children.* [c] *In a great house, are vessels of honour and dishonour.*

Eph. 1.

x *Cant.* 6. 3.

y *Reu.* 4. 11.
z *Reu.* 7. 10.

a 2. *Tim.* 2. 9.

b *Rom.* 9. 6, 7.

c 2. *Tim.* 2. 20.

nour. Our Grandees haue their Yeomanrie and Gentrie to ſerue them, both free: our Anceſtors, alſo Villaines, as other Slaues. But this King *is* [d] *a King of Kings*, all his Subiects are Kings, yea, and *Prieſts* too, in ſpirituall ſenſe. [e] *The ſeruant abideth not in the houſe alwayes*, but Free-men, and Kings doe: howſoeuer, euen there [f] *one ſtarre differeth from another in glorie.* His ſeruice is perfect freedome, and Chriſtian Loyaltie is perfect Royaltie. [g] *I am a great* KING *ſaith the Lord of Hoſts:* and no maruell; for the leaſt of his faithfull ſeruants are Kings of no leſſe, then three whole Worlds. Three whole Worlds are the right and Royaltie of euery right and Loyal Chriſtian, who (which the Pope doth proudly) may challenge a Triple, (*inuiſi-ble*) Crowne. Liſten, poore Artificers, to this Goſpell, to theſe *good tidings*, heare, beleeue, obey, the Goſpel, and *liue*, yea, and *reigne*; enioy a threefold Kingdom, all beyond names of time, and one alſo beyond all ſpace of place. Awaken, you rich men,

d *Reu.* 19.16

e *Joh.* 8.35.

f 1. *Cor.* 15. 41.

g *Mal.* 1.14

which liſten after great purchaſes; which make others poore; yea, which make your ſelues poore, to make your ſelues rich, which liue poore, to die rich, and buy ſome patch of the World, with making your ſelues patches, and the vileſt things, that you, and the World haue. Be no *Pedlers*, be *Royall Merchants*; three Kingdomes, three Worlds! giue mee a Chapman. And leſt out of your owne vſe and guiltineſſe yee ſuſpect me of fraude, ſee the proofe and goodnes of them. The firſt of theſe is this *Vniuerſe*; a large Kingdome, to which Great *Alexander's* would haue beene but a petie-petie principalitie, not enough for a *Peere* of this Kingdome.

Nihil auaro Seruilius.

Off with thy *Harpies*-hands and fancie-frenzies, Anabaptiſt, wee remoue not the Land-markes, nor confound Proprieties. Downe with thy *Magnifico*-mouſe-births, ſententious Mountebanke, wordie Paradoxicall *Stoicke*, *Simia quàm ſimilis, turpiſſima beſtia nobis? Quid dignum tanto feret hic promiſſor hiatu?* He, and he onely, is rich,

Ennius.

free,

free, wiſe, a King: where's his euidence? hee hath dreamed of that, which is indeed the Inheritance of grace, not nature, and therefore ours, becauſe Chriſt, h *the heire of all things*, is ours: and therefore not ours in ſubuerting Proprietie, becauſe i *Chriſt came not to deſtroy the Law, but to fulfill it*: and where were, *Thou ſhalt not ſteale*, if all had proprietie in all?

All things are yours (ſaith S. *Paul*) *and you, Chriſts, and Chriſt,* GOD'S: Inuert the Order, and ſee your Pedigree and right; *All things are* GOD'S: and l *The Father hath loued the Sonne, and giuen him all things.* m *God ſo loued the World, that he gaue his Sonne,* and n *with him, all things*, as appurtenances to the free-hold. o *To vs a Sonne is giuen*, and p *to as many, as receiue him, he giueth power to be the Sonnes of* GOD (and therefore heires, coheires) *euen, as many as beleeue in his Name.*

The Chriſtian hath the Vniuerſe, but in an *Vniuerſall* tenure: which hee enioyeth thus; his minde by *contem-*

h *Heb.* 1.2.

i *Mat.* 5.17

k 1. *Cor.* 3. 22.23.

l *Iob.* 3.35.

m *Iob.* 3.16

n *Rom.* 8.32

o *Iſai.* 9.6.

p *Iob.* 1.12.

Seneca de Benef. l. 7. *c.* 4.

plation; his conſcience, in *libertie*; his bodie, in lawfull *vſe* of what God ſends, ¶ *ſanctified by the Word and Prayer*; his heart, with *contentednesſe*, ſupplying all defects, and fixing it ſelfe on God, which is ours, whatſoeuer elſe be wanting, by whoſe onely will and prouidence, other things are wanting, and which giues himſelfe, before hee take away any thing, and takes away other things, that he might make vs capeable of himſelfe. This is *Manna* of all tasts, we need not [r] *the fleſh-pots of Egypt*: this is generous Wine, what care I, if I haue no troubled Ale? this is delightſome light, which hauing viewed I cannot, I care not much for baſer Obiects. Chriſtian libertie frees not from duties, to doe what we liſt, but giues a luſt to do our duties, and like the Sunne, ſhines through Aire and Water, without corrupting them, and, as the ſoule, fils the bodily members, not conſuming, but conſummating and perfecting them: it addeth Sanctitie, diſſolueth not Proprietie. Once, God is *the Towre of his King*,

r Exo. 36. 3

King, and the World is the *Towre-hill*, Court, or Liberties: and if *hee bee our portion*, needs must it: whereas the vngodly, because he hath not God, hath a Humane and Ciuill, not a Spirituall, right, and his conscience is polluted in the vse of that, which hee calleth his owne: like *Cain*, [f] *a Vagabond in his owne ground.* [t] *To the impure all things are impure.* *Psal.* 16.5. & 119.57. [f] *Gen.* 4.12. [t] *Tit* 1.15.

The second World, whereof this *Towre of saluation* makes thee King, is thy selfe, lesse in quantitie, then the former, but greater in value: for that was made with his Word, [u] *Dixit, & facta sunt omnia*, but *The Word* himselfe was made a man for man, *& dixit multa, & gessit mira* (saith Saint *Bernard*) *& pertulit dura*, that hee might re-giue vs our selues. And if a man be not *sui compos*, what can the World benefit him? any otherwise, then the great Inheritance of a Foole, Mad-man, or Infant? which, being *sui impotes*, are, with all that they haue, at other's disposition: or what right hath he, more then a slaue, whose all [u] *Ps.* 33.9. *Bern. de dil. Deo.*

all is his Lords? Others are Infants, Fooles, Madde, and Slaues to the Deuil, the World, the Flesh; the true Christian is Lord of himselfe, though hee be a Slaue, and is both King, and Kingdome too in this Microcosme. The *Regions* & *Climates* of this World, are his bodily members; the *Subiects*, euery particle of bodie, and facultie of minde, euery action, and passion; the *Freedome* is the wil freed; the *Law* is Gods Word; Reason is the *Court*; Conscience, *Iudge*; the Affections, *Sheriffe and Iusticers*, to put in execution; the externall Senses, *Officers*; Common-sence, *Clerke*; Phantasie, *Cryer*; Memorie, *Register*; the *Court* continuall in selfe-sessions. And were it not for this selfe-authoritie, whereby a man commandeth himselfe, and doth good or bad willingly, there were neither Vertue nor Vice: in which respect, the Slaue, being [x] *the Lords Freeman*, willingly, and for conscience, is subiect to doe and suffer his Superiours wil, [y] *as seruing the Lord, and not man*. And hee, that is thus King of himselfe, is Lord of

x 1. Co. 7. 22

y Eph. 6. 7.

of Fortune, (* *suis ea cuiq; fingitur moribus*;) of Death, (it is but like z *Goliahs Sword*, his owne Executioner, and killeth the remainder of death in vs:) of the Deuill, a *who hath the power of death*; of the World, whereof hee is God, that his Concubine; and of our Lusts, the Bawdes: the Traytors beeing exiled and executed, the Deuill and the World haue no power. Thus that Noble Armie of Martyrs did what they might, and when, by Gods countermand, they might not doe, they suffered; and by willing suffering, tormented their Tormenters, and conquered their Conquerours. *O Noble Armie of Martyrs!* their names written in a second red, shining brighter euery day: the other *in the dust*, that I descend no lower. In all these things, the Philosophers talke, walke, stalke it, like a King in a Play, but were ἀνεμβλεψια, as they called b Saint *Paul*, and mocked at the Mysteries of this State, which they knew not.

And how then could they know that third

* *Cic. Parad.*

z 1. *Sam.* 17. 51.

a *Heb.* 2. 14

b *Act.* 17. 18

third Kingdome and World, meerely ſupernaturall, and ſupermundane? it is not for *Athenian Owles*, but Heauenly Eagles to face that Sunne, and flye in ſuch light. The Reuerſion is heere made ſure by Faith, and Chriſt, leauing his pledge with vs, his Spirit, is gone thither with our pledge, and in our nature hath taken poſſeſſion. Of which, hauing ſaid ſomewhat before, heere we cannot ſay much: ſaue onely, that it is beyond what wee can ſay or thinke, a World of Worlds; in *ſubſtance*, not ſubiect to alteration, corruption, paſſion, motion; in *quantitie*, [c] *many dwelling places*, [d] *the walles twelue thouſand furlongs*; in *qualitie*, a Paradiſe, faire, ſhining, delightſome; the [e] *ſtreets of pure Gold, ſhining like vnto cleere Glaſſe*; a meere tranſcendent, where all are Kings of all theſe three Worlds; and *the King of Kings ſhall dwell with them, and bee all in all vnto them.*

c Iob 14.2.
d Re.21.16.
e Ibid.v.18.

Thus you ſee a three-fold Kingdome of a three-fold World, in a three-fold

fold tenure, beyond all, which *Littleton* conceiued: a *cosmopoliticall*, of the vniuerse; a *microcosmicall*, of thy selfe; a *heauenly*, of the world to come; all hauing this right, *He is the Towre of saluation to his King*. And now are we come to the sixt step of the Throne, but may not sit downe: *Salomon* is comming, and we must descend, to make way for him: lest if we stay any longer in this height, with *Peter*, in the transfiguration, [f] *wee say, we know not what*. Let vs consider our mortalitie, and Gods prouidence, in setting a politicall King ouer vs, that we may learne this dutie, lest wee lose that dignitie. A good Seruant will proue a good Master, and a good Subiect is thereby the more capable of that three-fold World and Kingdome.

[f] *Luc.* 9. 33

AS wee ascended therefore before, we will now descend, that our method may teach subiection: (euen of Christ himselfe it is said, [g] *Descendit cum eis, & erat subditus.*) *Descent* is the humble mother of Obedience, as con-

[g] *Luc.* 2. 51

contrariwiſe, Rebellion is called *Inſurrection*. Heere then we firſt are at that, which is firſt and ſupreme, *King*: The ſecond ſteppe in our deſcent is that, which in Kings themſelues aſcends, and is firſt, *His*: the third is that which in buildings is ſupreme, a *Towre*: the fourth is that which in his is ſupreme, *Saluation*: the fift is the profound Vault or Towre vnder ground, which vndermineth all vnderminers, and vaultworkers, *a great Towre of great deliuerance*: the ſixt, a ſupreme Turrer of altitude and exaltation, *great proſperitie*. All *ſupreme*, and pleading for the Kings *ſupremacy*; ſupreme office; *a King*: ſupreme Kingdome, to be *his*, *his* ſubiect, and *his King* ouer *his* people: ſupreme *ſaluation*, and ſupreme *Towre*, ſupreme *profunditie*, and ſupreme *altitude for his King*. If the Pope could out of theſe three words gather as much for his ſupremacy, he had a fairer colour for his triple Crowne: but that is from the triple-headed *Cerberus*, and the triple gates of Hell, the Deuill, World, Fleſh, againſt

against which this *Towre of saluation* is erected *for his King.*

The King is first in euery diuision, and heere in ours. He Is, appertayneth to the *King of Kings:* hee is the Crowne; the head that weareth it, is the *head of the Tribes, the King.* [h] *If one member be honoured* (if the head be crowned) *let all the members reioyce with it*, that this [i] *precious oyntment* of saluation *vpon the Head*, may *runne down to the beard* (the Court and Citie) yea, *the skirts of his clothing* (his remotest subiects:) *Exceeding glad shall wee be of his saluation.*

1. Sam.

h 1. Cor. 12. 26.

i Psalm, 133. 2.

A King is a sacred name, not to be taken in vayne (*intrate, nam hic Dij sunt*; [k] *Ego dixi, Dij estis*) it requireth ample both obseruance and obseruation. First, our Text sayth, *King*, not *Kings*, εἷς κοίρανος ἔστω, it is spoken not of Kings, as many, but of *the King*, as one: not now in the former Catholike sense to be considered, nor to be construed to a later *Cacolike*, where the Pope is concurring with Kings, and,

I. Heracl.

k Psal. 82. 6

at

at leaſt, *in ſpiritualibus* (the leaſt part of his care) ſupreme ouer Kings. Thus to aſſume, is to preſume, and GOD, *the Towre of ſaluation for his King*, will be a Towre of deſolation for Anti-kings, not *his*, but the Deuils, who is *Rex filiorum ſuperbia*. It is contrarie to the definition of a King; *Poteſtas Regia* (ſayth *Zeno*) *quæ nulli obnoxia*; to the nature of *a head* (as he is called, *verſ.* 44.) A bodie with diuers heads is a Monſter: *an Amphisbæna* is a Serpent, a monſtrous Serpent; *Gerion*, a monſtrous Giant; *Cerberus*, a Hell-dogge. The ſeed of the Serpent, helliſhly, giantly, ſerpently monſtrous, is a many-headed bodie. A King is the Sunne in his Sphere, *Sol, quia ſolus*: Two Suns are prodigious and portentuous: one is but a meteor, and ſoone diſparent. Our *Henry the ſecond*, who would ſee his ſonne crowned in his life; *Edward* and *Richard* the ſecond, which muſt ſee their ſeconds firſt; (*ſecundi illi, parum ſecundi*;) can teſtifie this. But our King is *ſingular*; *ſingular* indeed, one,

and

Iob 41.34

Zen. ap. D. Laert.

and one alone, which alone *post orbem conditum* hath enioyed all this triple Kingdome and preſent Soueraigntie, in naturall and quiet poſſeſſion. One God, one truth, one *King* in one Kingdome.

Secondly, a *King* is maſculine, which the Grammarians call the more worthie gender. It was a miracle of Diuine prouidence, that we can attribute ſo much to a *Womans* memorie: Shee was ſingular, and her mind maſculine, m *Mulier virtutis*, & n *Fortis*, as *Prou.* 31. It would diſgrace her, to ſay, ſhee was a fourth Grace, (* *Choros ducit Venus*) or a tenth Muſe, for Arts: Shee was *Iſraels* o *Deborah*, for the ſpirit of counſell, and p *Iael*, for the ſpirit of fortitude, *faſtning to the ground the head of Siſera*, grounding and confounding all temporall Enemies and Rebels: yea, as more then *Iael*, like another *Hercules*, ſhe preuailed againſt the thee-crowned *Cerberus*, and was q *the woman, who ſlue Abimelech*, who will needs be Father and King too (as the name importeth)

m *Ruth* 3.11.
n *Prou.* 31. 10.
* *Horat.*
o *Iud.* 4.4.
p *Ib. v.* 21.
q *Iud.* 9.53

teth) Prince and Paſtor of Paſtors, and Princes; r *that bramble, which before deuoured the Cedars of Lebanon*, and with his bellowing Bulls affrighted all Chriſtian Kings and Emperours: *Many* s *bulls haue compaſſed me: ſtrong bulls of Baſhan haue beſet me round. Pius* the fift, and *Gregorie* the thirteenth ſent their bulls, fire-breathing indeed (as it is in the Fable of *Hercules*) but this is not a Fable, that the *Bulls* and *Brambles* preuailed not with all their fire againſt *this Towre*. God was *Turris ſalutum Reginæ ſuæ:* and when t *Abimelech would haue fired the Towre, Glorious* Elizabeth was *the Woman, which threw a piece of a mil-ſtone on his head, (of that mil-ſtone, Reu.* 18.21.*) and brake his ſkull*, and euer ſince, we ſee him fallen, ſtrugling, and ſetting his *Armour-bearers* a-work, in purpoſe of reuenge, in euent, fruſtrate: and who knoweth how ſoone? (whether, euen now?) other of the u *ten hornes which had giuen their Kingdomes to the Beaſt*, and became her Armour-bearers, *ſhall hate the Whore*, and diſpatch

r *Iud.*9.15.

s *Pſal.*22. 12.

t *Iud.*9.53.

u *Reu.*17. 12.

dispatch *Abimelech*, which neuer before had receiued so orderly, so glorious, and irrecouerable a wound, as this, by a Woman? Our eyes saw her, in crosses and conquests, another *Dauid*; in peace, and building the Temple, *Salomon*; in prouident Iustice, *Iehoshaphat*; in Reformation, *Hezechiah*; in restoring the Law, hidden in a strange Tongue, and *lost in the Temple*, (in the Schooles, and Scholies) *Iosias*; and when [x] *Antiochus* had burnt the Law (Antichrist, the translated Scriptures) shee was a *Iudas Macchabæus*, to restore it, and dedicate the Temple: in all these, all of them; in length of a glorious Reigne, more then any of them; in Sea-exploits, *O quam te memorem Virgo?* shee tamed the inuincible Armada in *eightie eight*; *Dux fœmina facti*; not shee, but *I the grace of* God: *Tibi militat æther*. God was then *a Towre of saluation* indeed (against those Sea-Towres, and Castles) *for his Queene*; [z] *Hee shot his Ordnance, and disappointed and dispatched them*. Shee was the

x 1. Macc. 1. 56.

y 1. Cor. 15. 10. Claudian.

z Psal. 18. 14.

a 1. Reg. 10 1.

Queene of the South, which visited heauenly *Salomon*, learned his Truth, offered her Gold, and rarities to the Temples seruice, and reformation of the Church. Her *Drake*, first of any Generall, encompassed the Globe; and her *Cauendish* was the last, that happily performed it. Her dayes (said Astronomers) yeelded a new Starre, which beganne in *Nouember*, exceeded *Iupiter*, and at last *ascendendo disparere cæpit*; the Embleme of her selfe, her exceeding glorious Reigne, which beganne in *Nouember*, and about the same time of the yeere, with the other, also ascended to a higher Kingdome. If that be παραδοξον, this is a miracle; a Virgin, a Mother, a Virgin-mother shee was, of a numerous Issue of innumerable Subiects, so esteeming, so esteemed; of her needy neighbours; of her Countries peace, Religion, Arts, Armes, Plantations, Commerce; a Mother of a Man, not a Man-child, but a Man in ripest maturitie, whom her heart conceiued (but concealed, till

Camden. Elizab.

due

due time of birth) her iuſt Heire, that neither ſhee nor wee, might bee diſtracted with conceit of a riſing Sunne: nay *Shee*, our Sunne, ſet, and wee were not at a ſet, had no night, no euening, and, which is more, no morning, but a [b] *Sunne that had reioyced, as a Giant to runne his courſe*, firſt appeared vnto vs in our *Zenith*, and beganne to ſhine in midday-brightneſſe. His Maieſtie ſucceeded to all, which in her was hereditarie, and (leſt you ſhould thinke I haue exceeded in a digreſſion) in other things many exceeded. Her memorie is crowned with thoſe funerall Cypreſſes, which how did his preſence turne into feſtiuall Laurels? So we thought then, when our hearts, eyes, eares, tongues, ſtroue to exceed each other in expectations, acclamations, extaſies, [c] *Wee were as they that dreame.* Yea (as the Diſciples, [d] *which beleeued not for ioy*) wee were ſo rapt with this ſudden *reſurrection*, as it were, of our happineſſe, which we ſo much, ſo long feared, would die with her, and be buried

b *Pſal.* 19.5

c *Pſal.* 126.1.
d *Luc.* 24. 41.

in her Graue, that (like the Woman in the Gospell) [e] *Wee remembred no more the anguish, for ioy, that a Man was borne into the World:* and lest we should bee ouer-ioyed (like those Disciples, which [*] *beleeued not for ioy*) God seasoned it with his Rod, and exacted teares to attend her Funerall. And let vs take heed, that a worse *pestilence*, the spirit of ingratitude, haue not possessed some, which at first liked their *Manna*, but since (I know not how) it hath growne [f] *full of wormes*, with the keeping, or rather they are full of wormes, with the continuance of their *Manna* to them, (which still is the same) and [g] *long for Leekes and Onions*: as [h] *they, that euill doe, are wearie of the Sunne*, and say, when will it be night? Once, thou hast still thy peace, and therfore canst not hold thy peace, murmurer; thou hast still thy Religion, but art irreligious; hast still thy plentie, and surfettest of fulnesse; hast still thy Learning, and [i] *Learning makes thee madde*; hast still thine Armes,

e *Ioh.*16. 21.

[*] *Luc.*24. 41.

f *Exod.*16. 20.

g *Num.* 11.5.

h *Ioh.*3.20

i *Act.*26.24

if

if thou haſt ſuch luſt to vſe them, God grant the Stage bee neuer neerer. Canſt thou tell what thou wouldeſt haue, thou diſeaſed make-contented mind? the want of ſickneſſe is a wanton ſickneſſe. Thoſe things, which God gaue by Queene ELIZABETH, hee hath confirmed, and made more mature, ſetled, maſculine, by King IAMES: and if the epidemicall diſeaſes of the times, or if thine owne ſinnes make ſome alteration, bee not thou effeminate and querulous: and, for mee, let *Shaw's* reward befall mee, if I ſpeake it with *Shaw's* minde, and let this place bee witneſſe. And yet is [k] *Cham* worſe then he, which ſcoffeth at his *Fathers nakedneſſe*; and hee worſe then *Cham*, that being drunke himſelfe, laugheth at his Father.

S. T. M. hiſt. Ric. 3.

k *Gen. 9. 22*

If wee aſcend from Grammar to Logick, a *King* is (thirdly) a name of relation: *Rex ſine regno, vacua qui regnat in aula*, is but a name, and *fuit, is mortuus eſt*; *imo habui*, the beggers theame. So

1. Sam. 15. 32. *Agag* is called, when hee had loſt his Kingdome, and called for by the name of *King*, euen, when he was to loſe himſelfe. *Our King* was a *King*, before *ours*; and of that Kingdom, whoſe nearneſſe cauſed the worſt remoteneſſe. This back-doore in the North is cloſed, and that Temple of *Ianus*, ſo long open, is now ſhut faſter, then euer; thoſe bordering *Harpies* (*monſtrum, horrendum, informe*) and their neſts, and ayries of ſpoile, are gone; which but bordered on the confines of Humanitie, and in humane ſhape, were rauenous beaſts, to whom Theft and Murther were vertues. He gaue, when he tooke, a Kingdome, the Schoole of his youth in royall Arts, and now, *Troſ, Tyriuſq; illi nullo diſcrimine aguntur.*

Virgil.

Virgil.

Fourthly, a *King* is a name of differing qualitie, and quantitie; and ſometimes *Rex* is a diminutiue in both: *Rex ſine regione*, as the *American Caciques* and *Weroances*, the *Reguli vaguli, nuduli* of the Sauages: and little better were the ancient *Brittaines*, when *Cæſar* reckoned

koned foure, in a piece of *Kent*. Euen in a Bee-hiue, there is a King ouer those *Cerea regna*. But now the *Hebrides*, *Orchades*, and other dispersed Ilands, the *Scots*, the *Picts*, the *Welch* Triarchie, the *Saxon* and *English* Heptarchie, all these, before esteemed another World, are now one Kingdome, vnder one *King*. And *Ireland*, where sometime Treason had her Throne, with whom to rebell, was but to *enter into action*; where Warres had made a Wildernesse, and wilder Nature, Boggs and Marishes (how often drunke with the best *English* blood?) now submitteth to the same Scepter in peace, and committeth her selfe to our Language, Discipline, Customes, Habitation. Yea, and how great a part of wide and wilde *America*, is now-new-encompassed with *this*, with *His* Crowne?

Moresine hist. of Irel.

And as in extension, so in intension, in the fift place, *Rex*, a *King*, is a *quale quantum*, and in longitude reacheth to all parts (*An nescis longas Regibus esse manus?*) in latitude, to all causes; in alti-

altitude, to all persons; in profunditie, to all soliditie, excluding euery vnnaturall *vacuum* of priuileges, and prauileges, which may any way exempt the members from the head. One said, he was *Rex Regum*, and meant of such as would doe what they list; subiects so punctuall, and lineall, that they leaue the *King* but superficiall. Herein also we haue a reall, a royall *King*, whose power *attingit à fine vsq; ad finem fortiter, & disponit omnia suauiter*; whose prerogatiue may not be exposed (it is a sacred mysterie) to euery [m] *Beth-shemit's* eye, nor toucht with [n] *Vzzahs* too too officious hand.

Maximilian.

Sap. 8.

m 1. *Sam. 6. 19.*

n 2. *Sam. 6. 7.*

Sixtly, a *King* is *genus generalissimum*, in proper and full sense, it is like the Oile, wherewith they are anointed, which is alway vppermost, knoweth none vndership, but to God, and abhorreth Secular, or Pontificall Superiour; not as *Herod*, and others, who were *Reges*, *sub Rege*. Thus then the subiect agreeth in highest straine, with his Majestie a *King*, singular, masculine, reall,

reall, regall, absolute ouer his owne, and independent of any ouer him. But all this may a Heathen King bee, and yet not be *His*, excluded this *Towre of salvation for his King*; not so much advanced as to be as one of his people. To be *his*, and *his King*, is a double prerogatiue: such was *Dauid*, such is *Ours*: though (I confesse) that hee, which is not *his* in eternall election, may be *His King*.

His, first, *institutione potestatis*, as we say and pray, *Thine is the Kingdome, and power, and glorie: The powers, that be, are ordayned of God*; not, as some blaspheme, a King is but a creature of mans creation. Yea, Gods power, as it shineth in all powers, so, most of all, *Monarchie* is the most viue and expresse Image of the Diuine.

o Rom. 13. 1.

Reinolds.

Secondly, *His King*, he is, *Constitutione personæ*. Wee haue before freed our selues from electiue, conditionall, or whatsoeuer is not absolute, in the just *Quantum*, and highest key of *King*: and haue confined our selues to men of

Dauids

Danids ranke, neither the Peoples King, nor the Peeres King, nor the Priests King, nor his owne King, as *Absalom*; but *His*, Gods *King*, holding of him *potestatem juris, & jus potestatis.* * *Per me Reges regnant* (saith Wisedome) and r *the most High* (saith *Daniel* to and of *Nebuchadnezzar*, though a Heathen) *ruleth in the Kingdome of men, and giueth it, to whomsoeuer he will.* This *Christus Dominus* doth giue to these *Christi Domini* their power; whether by humane election, or lot, or extraordinarie vocation, or that which can be ascribed to none else, Naturall descent. Where any *enter by the window*, and not by the lawfull s *doore*, and haue eaten t *the forbidden fruit*, by *the Serpents* suggestion, for a u *Dij estis*, without an *Ego dixi*, making themselues deuils, to make themselues gods; the *Potestas* is Gods, though the *Potens & modus adipiscendi*, are of x *the God of this world*: hee is *his* (Gods) *King*, according to his will, manifested, not in Scripture, but in euent, *Qui efficit voluntatem*

* Pro.8.16.
r Dan.4.32
s Iob.10.9.
t Gen.3.6.
u Psa.82.6.
x 2.Cor.4.4

luntatem ſuam, vtiq; bonam, per malorum hominum voluntatem malam: which can puniſh a King and People for ſinne, by a worſe ſinner, [y] *the rod of his wrath*, which, after hee hath beaten his children, hee can caſt into the fire. Here then, we haue, if any Nation, *his King*, whoſe challenge is from God, [z] *the Lord and Giuer of life, Sceptra per innumeros miſſa tuetur annos:* the *ſeede of Dauid*, of innumerable Kings; who, where others were haſtie for him, had the patience to ſtay himſelfe, and to ſuſpend *jus*, till *juſta*, his iuſt birth-right, till anothers iuſt death-rites.

Aug. Enchirid.

y *Iſa.10.5.*

z *Act.17. 24,25.*

His King, Thirdly, *ſingulari curâ*, as the moſt ſpeciall part of his goods; his peculiar Treaſure, [a] *his ſignet on his right hand*; they [b] *that touch this Iewell, touch the Apple of his Eye*, whereof hee hath principall care aboue others, for others, againſt others, as, this day, appeared, *The Towre of ſaluation for his King*,

a *Ier.22.24*
b *Zach.2.8.*

His, fourthly, *diſpoſitione*, not onely diſpoſing him to, but in the place: when he

he would exalt *Saul to be King*, [c] *hee gaue him another heart*; and when hee would deiect him, [d] *an euill ſpirit from the Lord, troubled him.* [e] *As the Riuers of water, ſo the Kings heart is in the hand of the Lord, he turneth it whither-ſoeuer he will*; by immiſſion of good thoughts; by iuſt permiſſion of euill; as in *Ahab*, by [f] *the lying ſpirits in his prophets*, which yet choſe to beleeue, before *Michajah*. He ſendeth a *King* [g] *after his owne heart* (as *Dauid*) when the people are after his heart: but if the people [h] *will not haue God to be their King*, euen by their King he can puniſh them, as in *Saul*; or ſuffer them to bring miſchiefe vpon themſelues, puniſhing ſinne with ſinne, as in [i] *Ieroboam*; or denying a King altogether: Anarchie is the worſt Tyrannie; [k] *There was no King in Iſrael*, is the preface of ſome miſerable ſtorie, and ſometime the end too, [*] as the *Alpha* and *Omega* of Miſchiefe. A head-leſſe bodie is heed-leſſe, ſenſe-leſſe, life-leſſe: *propter peccata terræ*, the King is oft changed. Let them, that will

c 1.Sa.10.9
d 1.Sam.16 14.
e Pro.21.1.
f 1.Reg.22. 22.
g Acts 13. 22.
h 1.Sam.8.7
i 1.Reg 12. 30.
k Iud.17.6. & 18.1.
* 19.1.25. 21.25.
l Pro.28.2.

will haue their King better, firſt amend themſelues, and pray for the King: *Hæc ſunt militiæ noſtræ*, for he is *His*. And for our *King*, as he diſpoſed him to vs, and vs to him, with ſuch mutuall content: ſo hee hath filled his heart with [m] *wiſedome and vnderſtanding to iudge his people; for who elſe were able to iudge this thy ſo great people*, (ſaith *Salomon*;) which in our *King*, in the height of reaſon, appeared this day; when his Reaſons wrought ſo powerfully on *Gowry*, that in the Act of Diſloyaltie, and the bloudieſt part of Treaſon, he had [n] *almoſt perſwaded him to become a Chriſtian*, a Subiect: and beyond all reaſon, and humane capacitie, aboue, yea, againſt Arte, to conſtrue thoſe words in the Letter, to bring to light the abſtruſeſt worke of Darkneſſe, the Maſterpiece of Treaſon, and Monſter-prize of Sathanicall Stratagems, [o] *King Abaddons* Towre of Deſolation: but *he was a Towre of ſaluation for his King*, to reueale Myſteries, by which, to grinde the *Powlder-plot* to poulder, and to blow

m 1. *Re.* 3. 9

n *Act.* 16. 28

o *Reu.* 9. 11.

blow it vp with *a Terrile blow*. *A King, his King,* p *among the Prophets;* q *This was the Lords doing, and was maruellous in our eyes.*

p 1. Sam. 10 11.

q Psa. 118. 23.

Fiftly, *his King, ſubordinatione*, his Lieutenant, his *Steward*: the people are his, r *his peculiar aboue all people, though all the Earth be his*: he is their *King*, and hath ſet him ouer his Kingdome to rule it. To him he is accountable, of whom he receiueth; vnder whom, hee executeth power: that alſo limited by his Law, either in Commiſſion, to command for God, as he is *Cuſtos vtriuſque Tabulæ*, or in permiſſion of things, naturally indifferent, to be diſpoſed by his wiſdome, for the common good, and to loſe their indifferencie in vſe, vpon his command, or prohibition. ſ *His power is to edification, not to deſtruction*, nor ought he to countermand the Law of his King, any more, then his Deputie, may his; a Petie-conſtable, the expreſſe command of the Lord Maior; or he, of the *King*; or the foot, or hand, the order of the head. Yet euen in ſuch

r Exod. 19. 5

ſ 2. Cor. 10. 8

Caſes,

caſes, we are not to [t] *reſiſt the power*, but muſt ſuffer, where wee cannot doe, the will of the King: and with [u] *words*, and behauiour *of truth, and ſoberneſſe*, [x] *obey* GOD, *rather then man.*

This for inſtruction; as for the vſe of it, Bleſſed bee God, that in the preſent ſtate, wee know nothing impoſed vpon the libertie of conſcience, howſoeuer nicetie proues ſcrupulous, or wantonnes wilfull.

Laſtly, *his King* he is, *retributione*, who is the [y] *King of Kings*: [z] *he ſtandeth, or falleth to his owne Maſter*: who, if he be [a] *faithfull in a little*, and temporall Kingdome, can *make him Ruler in a greater*, and eternall. Otherwiſe, without thy doing wrong, He ſhal ſuffer right: [b] *Hee that is higher, then the Higheſt, regardeth*: [c] *Tophet is prepared of old, it is prepared for the King*: [d] *Potentes potenter tormenta patientur.* The head is not to bee iudged by the hands, much leſſe, puniſhed, or cut off; a thing vnnaturall, furious, monſtrous; the offended people to diſpoſe, or depoſe the

t *Rom.* 13. 2.

u *Act.* 26. 25

x *Act.* 5. 29.

y *Reu.* 19. 16

z *Rom.* 14. 4

a *Lu.* 19. 17

b *Eccleſ* 5. 8

c *Iſa.* 30. 33

d *Wiſd.* 6. 6.

King, is to make him subiect to innumerable Kings, to make all Kings, and thererefore none; a thing vnreasonable, and implying contradiction: the Supreme Iudge to be obnoxious to inferiour Tribunals, were contrarie to order; not Legall, not Regall, not Regular. To forget that we are his Subiects, if he haue forgotten to be *his, Gods, King*, is contrarie to all Religion, in the Law and Gospell. In the Law, [c] *Honour thy Father, is the first Commandement, with promise*, first of the second Table, and the claspe of both: nor may *Cain's* or *Cham's* Posteritie reiect it, because they were bad. [f] *The Fathers sowre Grapes must not thus edge the children's teeth.* *Nero*, a tyrannicall Father, and *Pilate*, a popular pleaser, in the Gospell, are obeyed, and commanded to bee obeyed, by Christ himselfe, and his Apostles, to extremitie of sufferings. [g] *The powers were of God, and from aboue*, when the vessels, which contayned them, could not contayne themselues, [h] *were earthly, sensuall, deuilliſh*, in their vniust profits,

c Eph.6.2.

f Ezech.18.2.

g Rom.13.1

h Iam.3.15

fits, filthy pleaſures, bloudie perſecutions. [i] *Curſe not the King, no not in thy thought*, though thou ſeemeſt to ſee a [k] *væ regno, cuius Rex eſt puer*; except, with [l] *Shimei*, thou wilt haue thy curſes written with thine owne bloud: [m] *Nunquid Deus indiget mendacio veſtro, vt pro illo loquamini dolos?* ſaith *Iob*; Needs God thy falſe Treaſon, to giue right reaſon to the World? is this faith, to be perfidious, to make haſte, and to ſee thy ſelfe righted? Is this hope, not to expect with patience? is this Charitie, [n] to *beleeue* nothing? to *hope* nothing? to *endure* nothing? is this humilitie, to [o] *make thy ſelfe equall to the higheſt?* Correcter, Directer, and in place of God himſelfe, to the *King?* Euen a buſie Malapert Tongue is a ſtrife, a *ſtring* [p] *ſhooteth Arrowes*, and lifteth vp a *Sword* againſt the *King*, to aſſault him *in his Towre of ſaluation*, which [q] *will keepe him ſafe from the ſtrife of Tongues.* But to write and preach, is to plant Ordnance againſt *this Towre*, and, with Giants, to fight againſt God, *The*

i *Eccleſ.* 10. 20.
k *Eccleſ.* 10. 16.
l 1. *Reg.* 2. 9. 46.
m *Iob* 13. 7.
n 1. *Cor.* 13. 7
o *Iſa* 14. 14
p *Pſal.* 11. 2 & 57. 4.
q *Pſ* 31 20.

Towre of ſaluation for his King.

When * Adam of Hereford preached at Oxford, and tooke his Text † Caput meum doleo, that the members might depoſe their Head; Edward the Second; and when the Necromanticall Head ſpake at Oxford, in the dayes of Richard the Second; Pedes elevabuntur ſuper caput, as it ſoone after fell out, the Doctrine was one and the ſame, ‡ a Doctrine of Deuils, as well in the Pulpit, and mouth of a Biſhop, as in the Deuill's own Necromanticall Head and Dialect. And if any ſince, in that fertile field of the Lord, hath ſowen any ſuch infælix lolium, § it is the Enemies doing: for the Maſter had there ſowen, (and made it a Seminarie of) good ſeed.

And that Traitours are the Deuils Diſciples; the vſuall appellation of Scripture maketh plaine; calling them ‖ the ſonnes of Belial: and ſo accordingly Gowry, the Arch-traitour, was a ſonne of Belial, a Conſulter with Necromancers, and daily wearer of Magicall Characters; his Oracle deceiuing him

* Hiſt. Ed. 2. T. de la More.

† 2. Reg. 4. 19. T. Walſing.

‡ 1. Tim. 4. 1

§ Mat. 13. 28.

‖ 1. Sam. 10 27. 2. Sam. 20. 1 2. Chron. 13. 1.

him with losse of life, beeing wounded to the heart, without losse of bloud, till those Characters were taken away. x *So let thine Enemies perish, O God;* and bee thou still a *Towre for thy King.*

x Iudg. 5. 31

But this is yet the last Lesson, and highest forme in the Schoole of the Deuill, to make Treason, Religion; Religion, sure not *à religando*, of fastening, but of *religendo*, of chusing againe and againe King and Religion too; *à refigendo*, of loosing the strongest bonds, the Oath of God; the Deuils Religion, which vnder pretence of Vniustice, whispered Rebellion to our y *Parents in Paradise.* And a marke of *Antichrist* it remayneth, z *To oppose and exalt himselfe, aboue all, that is called* GOD, or σέβασμα, that is, *Kings and Emperours*: of which, from *Thomas Becket* (sainted for this Quarrell) vnto the *Poulder-plot*, wee haue Examples more then enow; though our Neighbour-Countries bleed more fresh, because *He hath beene the Towre of salvation for his Queene, and is for his King.* I mar-

y Gen. 3. 5.

z 2. Thes. 2. 4.

uell not at *Rome*, a Citie founded in bloud, hater of the name, expeller of the power of Kings, hatcher of so many King-hating Locusts, and lastly, of Iesuites, who haue found distinctions (a *the deepnesse of Satan*) to make it tolerable, nay lawfull, nay commendable, nay meritorious of Heauen, to kill the *Kings* of the Earth. But is there any of ours, b *that haue gone out from vs, and are not of vs*, whose intemperate zeale hath eaten *Gods House*, and distempered to giddinesse, and wheeled round from one extremitie to another? I know not how, extremes haue contrary affects, and yet often, like effects: like c *Samsons Foxes*, they looke opposite, but haue a stinking fiery coniunction: such (if there bee such) are these, which bow the crooked sticke right, with another extreme of crookednesse (as *Plato* told *Diogenes*, *Alio fastu*) whose Wild-fire burneth in Water, whose Hell-fire burneth and yet is darknesse, such is the Treason of Religion, and Religion of Treason.

a Rev 2.24.

b 1.Ioh.2.19.

c Iud.15.4.

Laert.

I am

I am wearie of this ſubiect, this hell-bred [d] *ſeede of the Serpent:* I will flee from them to a *Towre* of refuge; and, loe, here in my Text, *A Towre of ſaluation. Saluation* is inviſible, and therefore hath made it ſelfe ſenſible in this *Towre*-reſemblance. A Towre is moſt conſpicuous; but hauing beene before ſo long a Surueior, wee muſt not now dwell on this *Towre*. Two things it importeth; the weakneſſe of the ſtrongeſt of men, and Gods readie preſence, and ſauing defence. For the firſt, *His King* is a man: *homo ſum, humani à me nihil alienum*, is true of Kings: Hee needeth a houſe; the injurious elements would not know him from another man; a royall Houſe, that hee bee not impriſoned at home: a ſtrong Houſe, a Caſtle, to defend him from enemies: a Towre, a magnificent Houſe, for architecture, artifice, proſpect, ſite, ſtrength, capacitie, prouiſion, munition, and the reſt. Yet what are all theſe againſt the inviſible Enemies, againſt which his *Towre* muſt bee a holy Houſe, and Temple? Neither

3.
d Gen. 3. 15

Terent.

Neither is there found among men ſcarſe a houſe ſtrong enough againſt men, euen where Nature and Art haue conſpired: (what Caſtle ſo impregnable, but Iron or Gold hath taken?) but againſt Deuills, and deuilliſh men, God alone can be (ſuch is mans frailtie) *a Towre of ſaluation*; and he alone will bee (ſuch is Gods goodneſſe) nay, [c] *Is, Was, and is to Come* (no Verb is expreſſed, that all this may bee expreſſed, [f] *I* AM *is his Name*) *the Towre of ſaluation*, the Houſe, Palace, Caſtle, Towre, Temple, all in all for *his King*. This day, theſe ſix and fiftie yeeres, are witneſſes. This *Towre* is with him, in him, ouer him, about him, whereſoeuer *He* eateth, ſleepeth, rideth, conſulteth, in all things is immutably mooving with him and for him.

c *Reu* 1. 8.

f *Exod.* 3. 14.

4. *Saluation* is a ſweet Name, and this, the ſweeteſt *Saluation*, euen in the abſtract: yea, ſuperintellectuall ſaluation, not a qualitie, but ſuperſubſtantiall, GOD himſelfe; which being beyond ſpeech, we will not loſe our ſelues, and your

your patience, to ſpeake of. Onely this, in the application; g *If the Lord himſelfe had* not beene *a Towre of ſaluation to his King, when* the *Gowries*, and their complices, this day, *roſe vp againſt him*, how was his eſcape poſſible? where honeſt Simplicitie was cloſed in the trap of guile, where Nakedneſſe was aſſaulted with armed violence, where one alone had ſo many doores made faſt vpon him, ſo many roomes betwixt him, and poſſibilitie of helpe, ſo many Traitors againſt one Innocent, that is, ſo many incarnate Deuills againſt one Man. h *I know not what to doe* (ſaid King *Iehoſhaphat*) *but our eyes are toward thee:* and *Dauid* here, i *When the flouds of Belial made me afraid, the cords of Hell compaſſed me; In my diſtreſſe, I called vpon the Lord, hee bowed the Heauens, and came downe* (yea, the heart of one, ſet to kill him, to be his helpe) *and bowed the necks of his enemies vnder him.* And, k *Whom haue I in Heauen, but thee? and there is none on earth, that I deſire beſide thee. My fleſh and my heart fay-*

g *Pſal.* 124 1.

h 2. *Chr.* 20. 12.

i 1. *Sam.* 22 5, 6, 7.

k *Pſal.* 73. 25, 26.

fayleth, but God is the ſtrength of my heart, and my portion for euer. l *He rayſed of ſtones children to Abraham*, and ſaid vnto him, m *Feare not, Abram, I am thy ſhield, and thine exceeding great reward.* His *ſhield* then, which he vpon his knees there acknowledged, and euery Tueſday ſince, reviueth it in his weekly deuotions; his *reward* ſince, on an other Tueſday-intended treacherie, the ſuperſuperlatiue of treaſons, when *King* and Kingdome had the necke on the blocke (* *Diuinatio in labijs Regis*) God gaue his *King*, not onely a *diuine ſpirit*, with *Daniel*, to *reade* the myſticall *writing*, but to reuerſe it; to reuerſe it? yea, to inuert it vpon themſelues, to recouer vs, before we were ſicke, and to burie them in their owne vault. *Turris ſalutum, hee is a Towre of ſaluations, magnificans ſalutes*, which wee before obſerued out of a two-fold tranſlation, to bee both priuation and habit. *Great deliuerance, and great proſperitie gineth he to his King.*

l *Mat.3.9.*

m *Gen.15.1*

* *Pro.16. 10.*

n *Dan.5. 14, 17.*

5. o *Pſ.22.10.*

And firſt, for Deliuerance; o *I was caſt*

cast vpon thee from the wombe, thou art my God from my mothers belly, ſaith *Dauid*. Euen before his deliuerance thence, *a Towre of deliuerance was he to his King*, ſtronger then the royall Palace, where the Queene at ſupper was aſſaulted, *ſclopeto in pectus intentato*, her Secretarie taken from her preſence, and in the next roome ſlaine, crying, *Iuſtitia, iuſtitia*, her Majeſtie made meane-while a priſoner. Had not *this Towre* protected, how could that tenderneſſe haue eſcaped abortion? and our hopes had beene dead before they were born. Following broiles, in his minoritie, murthered his Father, impriſoned, depoſed, chaſed away his Mother, expoſed her friends to ſpoile, and in a little ſpace conſumed two Regents or Protectors of his neareſt bloud, his Vncle, and Grand-father: and when all theſe Strong ſunke vnder that waight, how could Weakneſſe and Infancie eſcape, had not *Hee giuen great deliuerance?* As himſelfe, in the wombe, eſcaped, who is our Head, ſo his Kingdom, then in

Camden. hiſt. E. R.

in the wombe to him, and not come to the birth, hardly escaped abortion, *Anno* 1588. A great and diuine deliuerance (if euer any) when such a Fleet of so long and ample preparations, that it was surnamed *Inuincible*, with such purposed Land-forces from the neighbour-*Belgian* shoare, amiddest such opportunities, as the League abroad, and our wants almost of Aire and Water, and, till the enemie supplied, of fire, when those *vasa iniquitatis bellantia* were freighted with instruments of crueltie, and manned with a people, whose Progenitours had giuen experience of vnmanning, and almost vnpeopling a World: where our goods, liberties, consciences, liues, all were in danger: then did [p] *God arise, and his enemies were scattered.* This *Armada venit, vidit, Fugit:* [q] *He put a hooke in the nose, and a bridle in the lips* of the Land-Armie, and made [r] *the Starres in their courses fight against Sisera*; the brute Elements, against that *brutum fulmen* of *Rome*, and designes of his adherents.

Gen.49.5.

p Ps.68.1.

q Isa.37.29

r Iud.5.20.

They

They neither [f] *came into any Citie* of this Kingdom, *to shoot an Arrow, nor came before it with Shield, nor cast a banke against it: by the way that he came*, nay, by way-lesse wayes, did the Enemie *returne*; nay, how few returned, to tell their owne miseries? [t] *The Virgin, the daughter of Zion laughed*, and in this place, in the greatest congregation, honoured *the Towre of our salvation*. I cannot forget the memorable Apophthegme of his Maiestie; then sensible of that deliuerance, that had the Enemie preuayled hee could looke for none other benefit from him, then what *Polyphemus* promised *Vlysses, scilicet, vt cæteris deuoratis, postremus deglutiretur*. Was not his Maiestie deliuered in all the manifold deliuerances of *Queene* ELIZABETH, from bloudy conspiracies? which, taking effect, could not but bring all things in those times, into combustion, and miserable confusion, and must haue wounded him through her side. For what fidelitie could be expected from Traitors? or

[f] *Esa.* 37. 33, 34.

[t] *Ibid.* v. 22

Camd.

right

right from them, whom Religion had made contrarie to right, to Religion? The *Italian* and *Spaniſh* invaſions of *Ireland*, the inſurrections and coſtly rebellions of the *Iriſh* then, did in their euent, as by the preſent calmes, and quiet poſſeſſion appeareth, proclaime *great deliuerance for his King*. And is not *he a Towre of ſaluation for his King*, if wee compare him with States and Fates abroad? The *Turkiſh* Moone twiſe eclipſed in a ſhort ſpace, and once put out in obſcure darkneſſe. *Moſcouia* it ſelfe made a Moone, in manifold chances and changes. *Poland* in invading, invaded: *Sweden*, and *Denmarke* in the North, and ſince, *Italie* and *France* in the South; *Germanie* and *Bohemia* in the Eaſt, filled with warres, tumours and rumours of warres, whiles wee [u] are *compaſſed with Songs of deliuerance*. Step but ouer the Threſhold, and ſee two great *Henries* bleeding vnder the hands of baſe butchers, where were many helpers againſt one traitor; in the middeſt of his campe, one; in the mid-

[u] *Pſal.* 32. 7.

middeſt of his beſt Citie, the other; both in the middeſt of their ſtrength: and compare it with two *Gowries*, men of honourable birth and place (that I mention no other aide) hauing the King alone in their owne houſe; ſecluded from all ſeeming poſſible helpe, and [x] *let his enemies be Iudges*, whether GOD himſelfe *gaue not great deliuerance to his King*.

x *Deut.* 32. 31.

O *Auguſt*, bleſſed bee thou among moneths; famous for the flight, and fight with the Elements, of the Armada, *Anno* 1588. famous for this our ſecular Iubilee, let thy fift day bee the quinteſſence of dayes; let it be written in Gold, that had neere beene written in Bloud, as the Ladie of dayes: and let this holy Act bee acted in this holy Theatre, many-many anniuerſaries. And thou Princeſſe of the weeke, Tueſday, (as *Ignatius* calleth the Lords-day, Queene of dayes, and the birth-day of the World) be thou happie for temporall deliuerances, and not the day of *Mars*, or *Mors* any longer. [y] *This is the*

Gowries conſpir. Anno 1600

y *Pſal.* 118. 24.

the day which the Lord hath made, let vs reioyce, and be glad in it. And thou, *November*, bee Queene of moneths, and King too: ſtill ſing the memorie of thy Queene; ſtill ring the preſence of thy *King*: let thy fift be the fift of fifts, and beyond *Elixirs* and quinteſſences, the firſt of all firſts, *Quantum inter ſtellas argentea luna minores)* yea, as the Sunne, aboue both Moone and Starres; which was deſigned to the reuolution of that horrid *Chaos*, when our Sunne, Moone, and Morning-ſtarre; King, Queene, and Prince, our whole Firmament and Parliament of Starres, [z] *the light of Iſrael*, and all our *Iſraels* lights, had with a Helliſh dampe, a terrible lightning and thunder from the bellie of Hell, beene at once extinct, had not that *terrible blow* made it not terrible by the Spirit of vnderſtanding in our *King*. It was not his naturall *Genius*, nor ingenious Arte, (how great ſoeuer;) it was the *Towre of ſaluation*, that had [a] *deliuered him from the Lion and the Beare, and would new deliuer from*

z 2. *Sam.* 21. 17.

a 1. *Sam.* 17. 37.

this

this Giant of treasons; that [b] *reuealeth deepe and secret things*, and honoured the *King*, *with great deliuerance. Hee was a Towre of saluation for his King*, and made him *a Towre of saluation* for his; that now God hath made vs *his*, by that Diuine instinct and reuelation, aboue, against Reason, and Arte (as himselfe confessed;) not his inheritance alone, but as the [c] *Egyptians* were *Pharao's* new purchase, so God in another kinde, hath made vs obliged for Life, Libertie, Religion, All, vnto the *King*. For had not that Giantly progenie of the Earth, the sonnes of [d] *the Whore, drunken with bloud of Saints*, (*Contemtrix Superum, seuaq; auidissima cædis* which now in printed Bookes denie any Papist to haue had a hand in it, the very forehead of impudence) blowne vp all, had not our *Phœbus*, with rayes, more then humane, dispersed the mists of that *Python*, and opened *Sphinx*, that Monsters Ridle, penetrated the *Labyrinthian* Cauernes of that *Minotaure*, cut that *Gordian*-knot,

b *Dan.* 2. 28

c *Gen.* 47. 23.

d *Reu.* 17. 6

In libr. impress. Louanij, 1621.

which Art could not vnloose, and so blew vp *the terrible blowe*, and Blowers, and ground the Powder-plot to powder?

To *This*, which no age, no deliuerance (meerely temporall) can parallel, I might adde (to vsher it) those of *Watson* and *Cobham*, and the rest; and (to follow it) his deliuerances from his late sickneſſe; from water, the ninth of *January* laſt; and other perils: wherein I might vſe the words of the Prophet, e *Haec dicit Dominus, creans te*, IAACOB, *Meus es tu; when thou paſſeſt through the waters, I will bee with thee, neither ſhall the flame kindle vpon thee. Great deliuerances giueth he to his King* euery day: for what extraordinarie guard, circumſpection, feare, force, retirednesse, iealouſies, executions? what within? without him? euen in this laſt and worſt age? when Treaſon hath filled Preſſe and Pulpit, and rewards attend thoſe, which not onely neglect, contemne, reſiſt, but murther Kings? a Theame, fit for the Popes Holineſſe to

e Iſa. 43. 1.

make

make a *Panegyrike* vpon, which *Xistus Quintus* did for the Friar that murthered the French King, with as good deuotion, as their solemne Procession was made for the French bloudie Massacre! *Fœlix scelus virtus vocatur.*

But our GOD *hath giuen, hath magnified salutes*; hath *giuen* not stupendious *deliueries* alone, but Iubilees of prosperitie. *Great prosperitie giueth he to his King*, in those deliueries; in deliuering him from his Enemies; in deliuering his Enemies to him; [f] *Incidérunt in foueam, quam fecerunt.* The *Gowries*, this day, preuayled not, fayled of, and died in their cursed attempt; and so of the rest. Escape, with victorie and triumph too, is *great prosperitie*. And *great prosperitie* hath he *giuen him* in his owne Royall person, in his Issue, in his Kingdomes. His personall prosperities, as I know not best (being [g] *the least of the thousands of Iuda*) yet wee all know so much, as I had rather praise God for them, *who hath giuen such prosperities to his King*, then dis-

6.

f *Psal.* 7.15

g 1. *Sam.* 23.23.

pleaſe men; ſome thinking I ſay too little; others back-biting, that I flatter. Once, Royall Anceſtrie, almoſt innumerable; a Reigne, almoſt as long as his life; (how ſeldome equalled, ſince *Brittaine* had a King? which, O thou, *his ſaluation*, long and long continue!) his firſt being immediat Heire and Poſſeſſor of this preſent Monarchie; his more Subiects, more Alliance and Confederates, more Reuenues, more complete Power, his Fame, further extended then any of his Predeceſſors, are a trueth; but thoſe externall (called *bona fortunæ* by the Philoſopher) *vix ea noſtra voco*. His bodily *proſperities*, in maſculine Sexe, in a ſtrong conſtitution, a conſtant health, *dum vires, animiq; ſinebant*, and that without *Æſculapius* his helpe; his abilities for exerciſes, diſports, diſcourſe, ſtudies; promiſing (if our ſinnes preuent not) the hopes of many yeeres; theſe alſo are *great proſperities*, yet bodily. But the minde of a man is the man; and herein *great* (and almoſt more then *great*) *proſperities*

ties giueth he to his King; liberall in the liberall Arts; (but these are *rudimenta, non opera*) beyond *Plato's* King, not a Philosopher alone, but a Diuine, in both these then exercising a Kingdome, when, like *Apollo* in the middest of the *Muses*, the Schooles of both Vniuersities; yea, the Vniuersities of both Kingdomes saw him present and President: whom the lawyers haue seen a *King* on the Tribunall in science and conscience of the law; the Star-chamber admiring the shining of a present Sun. For the Councell-table, I am not worthie to gather the crummes: and the Groomes will driue mee from Parliament Sessions; I leaue them to higher conceits. Yea, but hee hath frayltie too, may some say: I answere, it is frailty, to make such obiection: for these [h] *treasures are in an earthen Vessell*, such as must returne (*Sensu ò reddeas*) to earth againe: *Soles occidere & redire possunt*. This Sunne must goe downe, these *Gods* [i] *must die like men*! I answere, herein this *Sol* is not *solus*: wee see,

h 2 Cor. 4. 7.

i Psal. 82. 7.

see, and ioy to see the Issue of his bodie, and his Issues Issue in both Sexes, hopefull and glorious; in which respect, wee say, and pray without a figure, [k] *O King, liue for euer*, and reigne for euer. [l] *Let his Table bee compassed with these Olive-branches*, and their heads be crowned with Laurell.

[k] Dan. 6. 21

[l] Psal. 128. 3.

And now are wee come to the *great prosperities* of his Realmes: in which behold, first, that Trinitie of *England*, *Scotland*, *Ireland*, made an Vnitie; *Fecit eas in gentem vnam*. No forren Enemie creeping in at the Irish window as before; or *Irish* Traytor starting into a *Scottish* couert; no borderer at the threshold, nor other leaping out of the Northerne back-side for *France*. Wee need no wall (as of old) against the *Picts*: the Ocean it selfe is our wall round about to guard vs; stretcheth out his louely armes and creekes, to enrich vs; insinuateth his *Sinus*, bayes, bosomes, and harbours, to embrace vs; melteth himselfe in liquid loues, & mustereth waues, sands, tides.

tides, all his forces, as becommeth the great Ditch of *this Towre of ſaluation for his King*, and his Kingdomes.

Scotland, according to *Henry* the Seuenth's Propheſie, is now come into *England*, and nearer the Sunne, hath thawed thoſe frozen, inueterate, hereditarie quarrels; cannot find Frontiers, or Marches; hath loſt the Barbariſme of Borderiſme; hath waſhed her face from ciuill vnciuill bloud and filth; hath extinguiſhed naturall vnnaturall feudes; hath reformed her vnformed Rites; hath ordered her Clergie in Orders; hath allayed Laicke Diſtempers; hath Doctorall Seats, Epiſcopall Sees, Graue Councellours, Gallant Courtiers; and hath gone ouer to *Ireland*, to plant there Ciuilitie: Whence all this? our Text anſwereth, *Great proſperitie giueth hee to his King*, and hee, to that Kingdome. *Hiſt. H. 7. L. 8. Alb.*

Ireland hath beene an *Ire-land*, a Fire-land, whoſe Wild-fire burned in their Bogges: in the Miſts and Fogges of Idle-buſie Spirits, wilde vntamed

Inhabitants, who had gotten the Monopoly of Venome from all other *Irish* Creatures. But now she groweth euery day *English*, and that *Ire-land* of *Ireland*, those Northerne *Hiberna*, the Boyling-pot of the North (*Omne malum ab Aquilone*) hath boyled out her Kerne-froath, with *Oneale* and *Tyrone* morsels, *& ecce noua rerum facies*, there, there may *London* be seene, *Derrie* and *Colrane*, like [m] *Rahell and Leah*, *London's* two Daughters; with twelue Townes, the issue of the twelue Companies, like [n] *Bilhah, and Zilpah*, to do them seruice, and bring forth loyall Posteritie to *Iacob*. Where shee could spare no venome from her men; where the Earth it selfe grew queasie with crude humours, and the water sanke into Boggie swounds, and trembling-quagmires, as amazed at the sauage feritie of the Inhabitants; the Whirle-pooles, and Quick-sands of our brauest bloud, the curse of our gentlest Mothers; [o] *There maketh hee the hungry* (the needier *English*) *to dwell, and prepare*

m Gen. 29. 16.

n Gen. 30. 3, 9.

o Psal. 107. 36.

Townes

Townes and Cities for Habitations,
Ibi nunc Londonia cernes
Mœnia, surgentes gentes, mores, res,
omnia Nostra.

Hence now, as *Constantine*, first Christian Emperour, from Northerne *Brittaine*, and as now our *Constantine* from the Northof *Brittaine*, so let hence, from the North of *Ireland*, flow Ciuilitie and Religion, to that whole Iland. Let the Sunne, as in the longest Summer dayes, rise out of the North, and our Northerne *London* bee a happie Mother of Language, Artes, Subiection, that the *Irish Harpe* may forget *Romish*, and be tuned *English*, and *P sing a new Song to God*, who hath beene *a Towre of saluation to his King*, and made him the Towre of these great hopes, and happinesse to that Kingdome: and blesse, O Lord, hereto his Maiesties present Designes with *great prosperitie*.

p Ps. 96. 1.

And if wee ship our selues from *Ireland* for *England*, and touch at *Wales* by the way, how doth it now after so long

long a time glory in the title of our glorious hope, a gracious *Prince?* how hath it enlarged her bowels of loue and seruice, and sympathised with His Candid Minde, in siluer Mines, the second of Metals correspondent to our second light and now first breaking forth to looke vpon the first of our hopes, our Happie Prince? For *England*, We least can see things neerest, & wood for trees cannot by some be discerned. It is spacious, and wide, I will apply me to my present Auditorie: I haue the Map, the Centre, the Heart; at least the beauteous Face of *England* before mee. That which the Face is to the Bodie; the Eye, to the Face, the Sight, to the Eye, that is *London* to *England*; and as the Spirits to the Eye, so should this holy place be to *London*.

HAile, *London*, *aue*, *χαιρε*, *salue*, q *Peace be within thy walls, & prosperitie within thy Palaces; O nimiùm fœlix, bona si tua noris. Great prosperitie giueth he to his King*, and where should he bestow it; but in the *Repositorium* and

q Ps. 122. 7.

Cham-

Chamber of his Kingdome? [r] *There hath he set the Thrones for Iudgement, the Thrones of the house of David.* The Towre of thy King is in the East for thy safetie; the Bowre, and Palace of thy King is in the West, for light and Maiestie: in the middest is thy *Guild hall*, for Iustice: besides thee, is *Westminster-hall*, that bringeth the whole Kingdome to thee, and maketh thy Termes and Vacations, as another Thames, ebbing and flowing, ([s] *Many people* are compared *to many waters.*) How many Gentlemen, and Noblemen walked with thee into the * fields? How many Lawyers sit on thy Skirts and Suburbs? How many Countreymen, and men of many Countries, in thy Shops, and Markets, Keyes, and Custome-house? How many *Companies* combined into one companie, and now heere one Congregation? How many Store-houses of Prouision? How many Ware-houses of Wealth? How many Hospitals for Poore? How many Hals for Rich? How many Temples for

[r] *Ps.*122.5.

[s] *Reu.*17.1. 15.

* S. *Martines* Lane and all the Suburbes.

for Deuotion? to omit thy *Gresham*-colledge within thee, and that *Chelsey*-colledge in thy Borders, *a Towre of Sin* intended against the Towre of *Babylon* (and the Quarrie of these our building stones, the very *Place* to our Arguments and these Meditations.) How hath *London* inlarged it selfe beyond the walls, the butts and bounds of Art? Beyond the Thames, the bounds of Nature? Beyond her selfe, as it were, sowing *London* in the Fields and Villages, beautified by her retyring Palaces? *Pars minima est ipsa puella sui.* Thy Bridge is a multitude of Towres, whose Ambition seemeth to scorne so base a Foundation, as Earth, and with a Miracle of Arte (like the *Babylonian* Pensile Gardens) not onely ioyneth Citie and Borough, but is another Citie or Borough betwixt both, aspireth into the Aire, domineereth ouer the water, and with a multitude of captiued subiects fires taketh reuenge on that fire, which sometimes destroyed her Forrest, that is, turned her Timber into

stone:

Stone: which marrieth with a happie coniunction two Shires, and is the Semicircled Marriage-ring, with twentie Semicircled Arches embossed, and with so many Piles, as Iewels, adorned. How hath the Water conspired with Arte and Mans helpe, to make a new iourney to *London*, and with a new Riuer sweetned and cleansed thy Streets and Houses? How are thy Moore-fields, nor Moore, nor Fields any more, but pleasant Walkes, and, in comparison of the former, a pettie Paradise? Thy Smith-field hath washed her sootie, muckie, filthy face, and is made louely. Thine Exchange also hath multiplyed. What shall I say? *Inopem te*, at least, *inopem me copia fecit*. When wert thou so long together, deliuered from the deuouring Pestilence? Hast thou not so many *Liueries*, as the Liuerie of thy Freedome? So many Scarlets, as Banners and Ensignes of thy Power? The Diligence of Officers, Prudence of Counsellours, Grauitie of Aldermen, Hospitalitie of Magistrates, Magnificence

Midletons Riuer.

Brittaines Burse.

cence of Pompes, Sanctitie of Courts, to adorn thee? I could adde thy varieties of Materials and Fashions of Attyre, if thou didst not here by mis-fashion and deforme thee: thy Buildings also now becomming (Towres indeed:) And, *si Magister artis, ingenij, largitor, Venter*, I could number the numberlesse deaths whence thou liuest, and (which herein is lawfull) empanell a Iewrie, not of Butchers but of Shambles, enough to astonish the whole Westerne World! thy Flesh-markets there (besides thy flesh in Markers, and other scattered places, not so conspicuous, with Fowles, Fish, Fruits, and other belly Prouision) out-vying any Citie, yea, many whole Kingdomes of the World. And if I would present a sensuall stranger with a sensible raritie of *London*, not elsewhere to be paralleld, no not to be elsewhere credited, I would here begin. But *here*, it is time hereof to make an end. *The Kingdom of God is not meat & drink.* Rom. 14. 17. * *Meates are for the Belly, and the Belly for Meates, but God shall destroy both it* 1. Cor. 6. 13

and

and them: though this require thankfull acknowledgement to haue thy fed beasts, except wee be fed beasts. Milke and Honey, Oyle, and Wine, are not the best gifts, not giuen alway to the best. How many Men-shambles, Hell-shambles hath the Deuill made, Yea, made the *Belly a God*, by Flesh-shambles and full feeding? Wee will take Sanctuarie in thy Churches? O thy Pulpits, O their Diuinitie! herein I am at amaze: both Vniuersities, Court, and Country, all come to This place to pay their holy Tribute: and yet, hadst thou none but thine owne store, since the Apostles dayes, thou art incomparable, a very *None-such*. I will not frowne, I may not weepe, and shew my selfe humane in thy Diuines plaints and complaints: it is a Festiuall, and wee must reioyce. And, oh, that thy *Paul* might put on Festiuall Apparell, and reioyce too! his Brother *Peter*, in the West, may be more Royall, as *Princeps Apostolorum*, and chiefe of the twelue, and hath met with an Honourable Lord Keeper, *Ph.* 3.

keeper, who hath ſealed him a renewed Charter, and made him firſt (as firſt called) to beginne the health of reparation. But *Paul* is [c] *Doctor Gentium*, and, I am ſure, hath [u] *laboured more abundantly then they all.* O *Pauls*, what ſhall I ſay for thee? Of thee, I may ſay, as *Phranza*, [x] of Saint *Sophie*, [y] *a terreſtriall Heauen, a Cherubicall Chariot*, another *Firmament, beyond all names of Elegance* (*Manaſſes* [z] addeth) *Which I thinke the very Seraphim doe admire with veneration*; thy ſpirituall part ſtill, thy Diuinitie Lectures, thy Groſſe Sermons, (the Oyle ſcarce ſufficeth for thine Euening-Lampes, [a]) but now, alas, thy ſtones! But I forget my ſelfe, it is a Feſtiuall; bee of good cheere, thou haſt a *King*, which hath viſited and pitied thy ruines, and is ſtill loath to ſee thee in the duſt: thou haſt a Prelate, the Succeſſor (*poſt tot ſecula*) of thy Founder, who grieueth to ſee *Pauls* Faith not to produce Works, and Our Fathers conſcience, behind the inſcience of Pater Noster. Behold, now

c 1. *Tim.* 2. 7

u 1. *Cor.* 15. 10.

x *Georg. Phranza Chron. l.* 3. *c.* 17.

y S. *Sophies* Church in *Conſtantinople.*

z *Conſtant. Manaſſes ap. Pontan.*

a Theſe alſo much improued now by the preſent Deane & Canons, often labours therein.

now *the ſtones themſelues ſpeake, and are at hand* to promiſe thy Reparations at hand: and I hope, [b] *God is raiſing children to* Abraham *of theſe ſtones*, who will thruſt the ſtone out of their hearts, and beſtow it on Theſe walles.

[b] Mat. 3 9.

O *London*, which art rich at home, and needeſt none other World, then *Britaine*, how haſt thou extended thy Trade into all parts of *Europe*? *Cæli & ſoli bonis omnibus donata*, thou haſt twice, with thy long Armes, embraced the whole Globe; art made delicate with *Ruſſian* Furres; fed, when need is, with Corne from *Danske*, and *Poland*; whom the *Germanes* preſent with rare Artifices; *Italians*, with Silks, Stuffes, Velucts; the *French* and *Spaniard*, with Wines and Oyle; the *Belgians*, with Wares for thy Peace, and Warres for thy ſuperfluous bloud; the Mountaynes of *Norway*, deſcend that thy houſes may aſcend; *Narue* and the *Eaſterlings* are thy Calkers and Riggers for thy Ships; *Iſeland*, *New-found-land*, and the North-ſeas furniſh thee

with Fish; *Turkie*, with Carpets; *Barbarie* and the *Negroes*, with Gold, and Creatures for thy pleasure: the *Northwest* hath opened her various passages to thee, and if Nature denyed not, would giue the thorow-fare: *Greenland* melteth her huge Whale-monsters, to doe thee seruice: the Ilands, which Nature had almost lost in the Ocean, are found out by thy Mariners: the *Red Sea* hath beene awed, and the *Turks* afraid, lest thou shouldst stop vp that mouth of *Mahomet*: the *Mogoll's*, *Persian's*, *Moscouite's*, large Dominions are thy thorow-fare, thy Staples: Thou hast strewed thy Factories alongst the East euen to *Iapan*, and sowen and reaped Wealth and Honour in the Ocean. How doe the most remote parts send in their Commodities both for thy profit and pleasure? while, by the way, *Saldania*, Saint *Augustines*, Saint *Helena*, aud other places yeeld refreshing to thy Merchants and Mariners; *Siam*, sendeth the *Lignum Aloes*, *Beniamin*, rich Stones; *Socodanna*, Diamonds;

China,

China, Raw Silke, Porcellane, Taffata, Veluets, Damaske, Muske, Sewing-gold, Embroydered Hangings; *Macaſſar*, and *Patania*, Bezars; *Baly*, Slaues for thy Merchants *Indian* vſes; *Timore*, White-ſanders and Waxe; *Banda*, Nutmegs and Oyle; the *Molucca's*, Cloues; *Iapan*, Dyes, Salt-peeter, Siluer; *Guinnee*, dying-wood, Oyſter-trees, *Guinny*-pepper; *Zocotora*, Ciuet-cats, and *Aloes*; *Arabian Red-Sea Moha*, *Indian* and *Arabian* Commodities; *Cambaya*, Cloth, Carpets, Quilts, Spikenard, Turbith, Cinnamon; *Surat*, Indicoe's Callicoes, Pintadoe's, Chadois, Shaſhes, Girdles, Cannakens, Treckanees, Senabafs, Aleias, Patolla's, Sellas, Greene-ginger, *Lignum Aloes*, Suckets, Opium, Sal-armoniacke, and abundance of Drugges; *Balſora*, Pearles; *Zeilon*, Cinnamon; *Iambe*, great grain'd Pepper; as *Priaman*, *Paſſaman*, beſt Pepper, and Gold; the Eaſt of *Africa*, Gold and Amber-greeſe. Theſe, with many more, conſpire to make thee Great. Thou haſt not, as of old, viſited

the New-world, but haſt made (not *Ireland* alone, but) *Bermuda's* frequent and populous; *Virginia*, to multiply in Townes and Hundreths; beſides, *New-England*, *New-found-land*, and other thy Plantations; *O magnæ ſpes altera Brittaniæ. Virginia!* I will repeat of thee, which I ſaid before of thy Royall God-mother, which named thee *Virginia*, *O quam te memorem virgo?* thy louely cheekes, *alas*, lately bluſhed with *Virginian-Engliſh* bloud: but how ſoone? and thy bluſh being turned to indignation, thou ſhalt waſh, haſt waſhed thy feet in the bloud of thoſe natiue vnnaturall Traytors, and now becommeſt a pure *Engliſh* Virgin; a new other *Brittaine*, in that new other World: and let all *Engliſh* ſay and pray, GOD BLESSE VIRGINIA.

But whence this *London*-greatneſſe? *Great proſperities giueth he to his King*, and his Cares, his Opportunities, his Charters, Commiſſions, Confederacies; his Peace, which he hath receiued from his Predeceſſor, and educated to

matu-

maturitie; his artes of ruling, his ruling of our Arts, whereby the Bees worke luckily and Waſpes and Drones are expelled; his *Faith*, whereof he is *Defender*, and which (as a Shield) hath defended him; his *Proſperitie*, which GOD, *magnificans ſalutes, hath giuen him*, and he, to *London*, is the meane of all thy meanes: *O Melibæe, Deus nobis hæc otia fecit*; his GOD, *the Towre of his King*, hath encloſed thee in the *Towre*-liberties. [c] *Goe about* London, *and tell her Towres, how many and great proſperities? marke well her Bulwarks, and conſider her Palaces.*

c *Pſal.*48. 12.

If any yet complayne, are they not worſe then thoſe Murmurers who can finde no fault with [k] *Manna*, but becauſe they haue it, or good, in [k] *Leekes or Cucumers*, ſo admirable, but becauſe they haue a minde to quarrell? Want of ſickneſſe, (I ſaid before) is a wanton ſickneſſe, and fulneſſe breedeth ſurfet: elſe would not the delicate Papiſt complaine of perſecution, if hee did but thinke what [l] *his mother Iezabel* doeth,

k *Num.*11. 5.6.

l 2.*Reg.*9. 22.

m 1. Reg. 21. 8.

where shee may haue [m] *Ahabs Ring*. Nor would we long for Warre, if wee could but present to our imagination the miserie of Warre; a very Hell vpon Earth, and *compendium* of all mischiefs. Thinke what it is to see thy House fired; thy Goods seized; thy Seruants fled; * thy Wife rauished *before thy face, and then hung vp by the heele* (modestie forbids the rest) thy Daughter crying to thee for helpe in one corner, while thy little Sonne is tost on anothers Pike, and the Sword at thine owne throat, and that the least of thy sorrowes. *Dulce bellum inexperti*, were then too late a lesson, and the name of *Peace* would then be sweetest Musicke.

* Mostrum. hist. Belg.

Sinne is the worst Treason against the State, [n] *the troubler of Israel*, and this none of the least of sinnes, to bee censorious of those whom God hath called *Gods*: especially now, where is so much cause of thankfulnesse, where, by our *King*, as Gods immediate instrument, wee enioy whatsoeuer might haue

n 1. Reg. 18. 18.

haue beene blowne vp, or ſhaken and loſt by the *Gun-powder Treaſon*, which againe I remember, as more then anſwere to all obiections, though *Hell haue neuer enough.* For vs, rather let vs pray for *the* KING, *Vitam prolixam, Imperium ſecurum, Domum tutam, Exercitus fortes, Senatum fidelem,* (I may adde) *Subditos gratos, non querulos, morigeros, non moroſos:* and that GOD will ſtill and ſtill bee *a Towre of ſaluation for his* KING: and praiſe ye him for his *ſaluation*, for this *ſaluation to his King, this* Gowry-*deliuerance to his Anoynted. Such mercies continue He to this our* Dauid, *and to his Seed for euermore. Amen and Amen.* Prou. 10. Tertul.

FINIS.

READER, *I subscribe to my Sermon: I was loath to preface to anothers Booke: for such is this, of my old friend Master A. C. with whom I would no new strife, about that which before was publike in another kind. His Loue-spectacles made his eyes (admitted to my notes) to ouersee, his hands to copie it, and to procure others hands to present it to thine: an honour I neuer deigned to any Sermon of mine, how ouerrun soeuer to the Presse otherwise. Who now also am in trauell these twentie moneths of that which twentie yeeres since and more, was conceiued, The Parent dying, in stead of a* Iuno Lucina, *I haue played the* Iupiter; *and because my* brayne *could not breed a* Minerua, *I haue found in my heart, and hands, and euery where, entertaynment for the forming, growing, ripening of this Bouncing* Bacchus *(a Trauller indeed with an Armie of* Trauellers*) which my trauell with* Trauels *and* Trauellers *I mention to obtayne thy helpe, especially the midwifery of thy prayers, for the perfecting of so stupendous a birth (still sticking, and like to endure many moneths pressure in the passage) which then perhaps to such as will giue him education, may in recompense giue a world of the Worlds rarities.*

The Poets faine *Bacchus* a Trauceller ouer the World, borne of *Iupiters* thigh, &c.

Thine in the Lord.

S. P.